

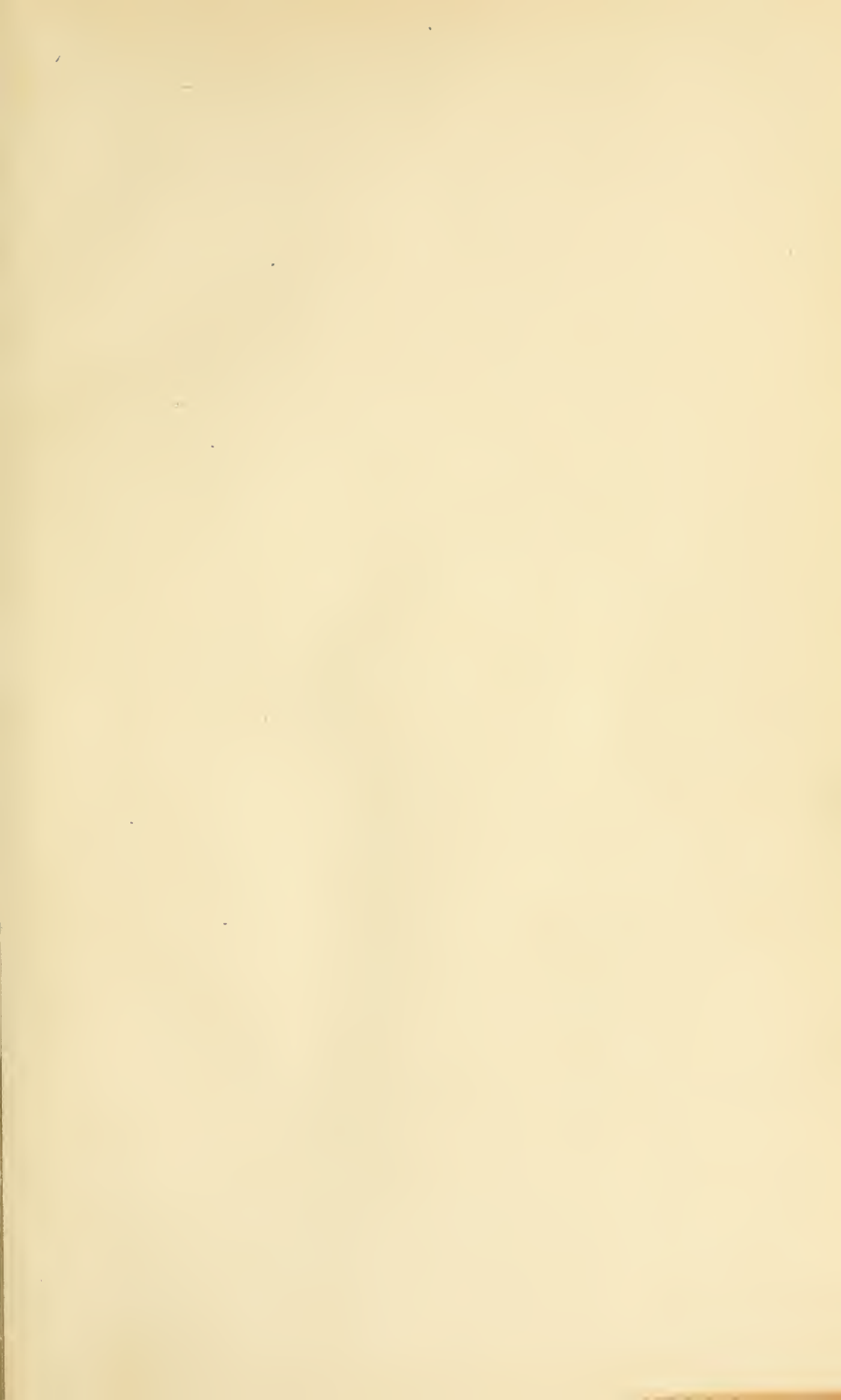
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Lydgate's Minor Poems.

The Two Nightingale Poems.

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Lydgate's Minor Poems.

The Two Nightingale Poems.

(A.D. 1446.)

EDITED FROM THE MSS.

WITH INTRODUCTION, NOTES, AND GLOSSARY

BY

OTTO GLAUNING, PH.D.

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Dedicated
TO MY PARENTS.

PREFACE.

ABOUT two generations ago the works of Lydgate were very little known even among scholars in Middle-English literature, and the monk of Bury had little credit as a poet.¹ To the late Professor Zupitza it is due that, in the second half of the nineteenth century, more attention has been paid to the study of Lydgate's life and works. About this first real period of Lydgate study, inaugurated by the editor of *Guy of Warwick*, Professor Schick gives us a concise account on pp. xii and xiii of the Introduction to his excellent edition of the *Temple of Glas*. This fundamental work itself stands at the end of this period; and in it, for the first time, nothing has been neglected which could give a vivid picture of Lydgate's life and works as a whole; and his qualities as a poet have found a more favourable judgment than before.

The edition of the *Temple of Glas* has therefore served, in a way, as a basis for all the following publications of works of Lydgate.

To give a brief account of the further progress made in the study of Lydgate, I include in the following list all the editions of works of the monk, published in this second period, as far as they have come to my knowledge:²

STEELE, Robert, Lydgate and Burgh's Secrees of old Philisoffres. A version of the 'Secreta Secretorum.' Edited from the Sloane MS. 2464, with Introduction, Notes, and Glossary. (Publications of the Early English Text Society, Extra Series, LXVI.) London, 1894.

¹ See Ritson's "this voluminous, prosaick, and driveling monk," and "in truth, and fact, these stupid and fatigueing productions, which by no means deserve the name of poetry, and their stil more stupid and disgusting author, who disgraces the name and patronage of his master Chaucer, are neither worth collecting (unless it be as typographical curiositys, or on account of the beautiful illuminations in some of his presentation-copys), nor even worthy of preservation: being only suitably adapted '*ad ficum & piperem*,' and other more base and servile uses."—*Bibl. Poet.* (1802), p. 87, 88.

² Th. Arnold's publication of Lydgate's verses on Bury St. Edmunds was not accessible to me.

- TRIGGS, Oscar Lovell, *The Assembly of Gods: or The Accord of Reason and Sensuality in the Fear of Death* by John Lydgate. Edited from the MSS. with Introduction, Notes, Index of Persons and Places, and Glossary. (Publications of the Early English Text Society, Extra Series, LXIX.) London, 1896.
- KRAUSSER, Emil, *Lydgate's Complaint of the Black Knight*. Text mit Einleitung und Anmerkungen. Inaugural-Dissertation zur Erlangung der philosophischen Doctorwürde der philosophischen Fakultät der Universität Heidelberg. [Sonderabdruck aus *Anglia*, Bd. xix.] Halle a. S., 1896.
- ROBINSON, Fred N., *On two Manuscripts of Lydgate's Guy of Warwick*. Studies and Notes in Philology and Literature, Vol. v. (Child Memorial Volume.) [Harvard University.] Boston, 1896, pp. 177–220.
- SCHLEICH, Gustav, *Lydgate's Fabula duorum mercatorum*. Aus dem Nachlasse des Herrn Prof. Dr. I. Zupitza, Litt.D., nach sämtlichen Handschriften herausgegeben. (Quellen und Forschungen zur Sprach- und Culturgeschichte der germanischen Völker. LXXXIII.) Strassburg, 1897.
- SKEAT, Walter W., *Chaucerian and other pieces*. Edited, from numerous manuscripts. Being a supplement to the Complete Works of Geoffrey Chaucer (Oxford, in six volumes, 1894). Oxford, 1897. [No. 8: *The Complaint of the Black Knight*.—No. 9: *The Flour of Curtesye*.—No. 10: *A Balade*; in *Commendation of Our Lady*.—No. 11: *To my Soverain Lady*.—No. 12: *Ballad of Good Counsel*.—No. 13: *Beware of Double-ness*.—No. 14: *A Balade: Warning Men to beware of deceitful Women*.—No. 15: *Three Sayings*.—No. 22: *A Goodly Balade*.—No. 23: *Go forth, King*.]
- HAMMOND, Eleanor P., *London Lickpenny* in *Anglia*, xx (1898), p. 404 ff. Halle, 1898.
- HAMMOND, Eleanor P., *Lydgate's Mumming at Hertford* in *Anglia*, xxii (1899), p. 364 ff. Halle, 1899.
- FURNIVALL, F. J., *The Pilgrimage of the Life of Man*, Englished by John Lydgate, A.D. 1426, from the French of Guillaume de Deguileville, A.D. 1335. Edited . . . Parts I and II (Publications of the Early English Text Society, Extra Series, LXXVII, LXXXIII). London, 1899, 1900.¹
- DEGENHART, Max, *Lydgate's Horse, Goose, and Sheep*. Mit Einleit-

¹ Part II was not accessible to me.

ung und Anmerkungen herausgegeben. (Münchener Beiträge zur Romanischen und Englischen Philologie. Heft xix.) Erlangen und Leipzig, 1900.

BROTANEK, Rudolf, Die Englischen Maskenspiele. (Wiener Beiträge zur Englischen Philologie xv.) Wien, 1902.

With the exception of the *Pilgrimage of the Life of Man*, for the edition of which the students of Middle-English language and literature are infinitely obliged to the labour of Dr. Furnivall, the larger works of the monk still¹ have to wait for critical or even handy editions. Of some of the so-called Minor Poems some accurate editions have been published, as we have mentioned; for the rest the student has still to recur to the edition by Halliwell, which has now turned out to be insufficient for modern researches. Therefore I have not looked upon it as a superfluous task to undertake, with Dr. Furnivall's approbation, a new edition of Lydgate's Minor Poems in critical texts for the Early English Text Society, of which the present two poems are to be the first part.

The pleasant, if somewhat difficult task now remains to me to discharge, in this short space, a heavy weight of indebtedness for much kind help received in the course of my work, an agreeable duty, recalling, as it does, much pleasant intercourse not only with books, but with men.

I wish to express my gratitude to the authorities and attendants of the British Museum, the Bodleian, and the University Libraries in Cambridge and Leiden, and to the librarians of Corpus Christi College, Oxford, and Corpus Christi and Pembroke College, Cambridge, for having kindly given me access to their treasures. I also wish to thank very cordially Dr. Furnivall and Mr. Jenkinson for much help in my work, and especially for great personal kindness.

Dr. Furnivall, and Miss Annie F. Parker of Oxford, have been kind enough to oblige me very much by reading the proofs of the texts with the manuscripts.

In more than one respect I have to acknowledge my deep indebtedness to Professor Schick: not only do I thank him for his continued personal interest in this work, but also for his suggestive teaching; the influence of both will be noticed everywhere throughout the following pages.

¹ November 1901.



INTRODUCTION.

§ 1. THE TITLE.

THERE is but little to be said about the titles of our poems, as there are but slight differences to be stated. MS. c has the title: *The nyghtyngale*, supplied by a later hand; its running title is also: *The nyghtyngahale*. As this running title is in the same handwriting as the poem itself, we may conclude that it is the original title. MS. C shows the title in a modern hand: *The Nightingale by Iohn Lidgate*. MS. H got its title from Stowe: it runs: *A sayenge of the nyghtyngale*; and in MS. A we find, again in the old chronicler's hand: *Here folowinge begynneth a sayenge of þe nyghtingalle Imagened and cumpyled by daune Iohn Lidgate, munke of Berye*.¹ Therefore the first poem may be christened: *The Nightingale*, the second: *A Sayenge of the Nyghtyngale*.

§ 2. DESCRIPTION OF THE MSS.

A. FIRST POEM.

1. *MS. Cotton Caligula A. II = c.*

London, British Museum; see *Catal. Cotton MSS.*, p. 42.² Compare also Furnivall, *Percy's Fol. MS.*, II, p. 411; Sarazin, *Octavian* (*Altenglische Bibliothek*, III), p. ix ff.; Kaluza, *Libeaus Desconus* (*Altenglische Bibliothek*, V), p. ix; Gough, *On the Middle English Metrical Romance of Emare*, Kiel, 1900, p. 1 ff. Paper book in 4°; date: second half of the xvth cent. Kaluza, p. ix, says: "C. Cott. Calig. A. II, eine Papierhandschrift aus der Regierungszeit Heinrich's VI. Furnivall (*Percy's Fol. MS.*, II, p. 411) setzt sie in das Jahr 1460; sie gehört aber wohl noch in das 2. Viertel des 15. Jahrhunderts." I do not think that this statement quite hits the mark, and should prefer Dr. Furnivall's opinion. Our poem extends from fol. 59 a-64 a (formerly fol. 57 a-62 a);

¹ This reads like a copy of one of John Shirley's titles.

² There is a mistake in this catalogue: the Christian name of Hoveden is "Iohn," not "Sam." (*D. N. B.* xxvii, 427 a, ff.).

fol. 1-139 of the MS. are in one handwriting. The title, supplied by a later hand, is: *The nightyngale*; the running title on fol. 59 *b*, 60 *b*, 61 *b*, 62 *b*, 63 *b* the same, with slight variations in spelling; fol. 60 *a*, 62 *a*, 63 *a*, 64 *a* are without running title. On fol. 61 *a* the first line of that page (l. 155), with exception of the last word, is found once more on the top of the page in a very bad handwriting. The colophon runs: *Amen .; . Explicit.* With few exceptions, we find capitals at the beginnings of the lines, and they are illuminated in red. The stanzas are marked by a certain sign on the margin. In the index of the MS. we read: *Another poeme intituled the nightingall.*

The abbreviations are quite clear and in conformity with the common usage; the scribe only shows some inconsistency in using *n* with a curl. In Romance words¹ ending in *-on*, this curl is generally meant for *-oun*; as in derisioun 309, confusioun 311, consecracioun 405, sauacioun 406, that is to say, when the stress is laid on the ending. Then, the vowel is the same as in: doun 64, 80, 126, 276, 279, 290, 339, 395, soum 66, croun 312, where *n* with curl is always shown. If, however, the ending is unaccented, and the vowel therefore shortened, the scribe expresses the difference by writing: séson 22, 28, 35, 58, réson 24, 60, 117, 317, enchésou 61, párdou 228. This system is often violated; not only do we find léson 39, lamentaciou 163, pássiou 328, compássiou 372 with curled *n*, but the scribe also applies the overline in words where he is not authorized in the least to do it, as in dou (p.p.) 148, 382, bou 156, 313, thoru 312, mou 350. I have therefore expanded this abbreviation only in the first class of cases; in the rest I have marked it by a stroke above the *n* = *n̄*.

The scribe has very few peculiarities in his spelling, and the poem in general shows an orthography not very much differing from the standard of Chaucer's spelling. We find a predilection for *ll*,² not only in the Latin ending *-al*: mortall 77, morall 109, originall 142, celestyall 145, speciall 176, 327, etc., eternall 413;—but in other words too: sotell 136, appell 151, pepyll 152, purpull 310, Eysell 368. Other consonants are not generally found in doubled form, though we have always: myddes 99, 339, 340, etc. Instead of the original spirant we find the media in: Wheder 38, 127, oder 124, 291; de 19 may be due to the assimilating power of the

¹ Compare Schick, *T. G.*, p. lxi.

² See Morsbach, *Mittelenglische Grammatik*, p. 40, Anm. 2.

preceding *d*, or it is a mere carelessness of the scribe.—*y* occurs as a consonant, representing O.E. palatal *ȝ*, in: *yaf* 61, 389, *Ayen* 130, 226, 402, *Yevyng* 194, *yate* 325; prosthetic in “*yerth*” 123, 384, 395.—There are only a few cases where we find *i* (*y*) for *e* in endings:¹ *hertis* 21, 62, *bemys* 391; *banyshid* 383; *wyntyr* 27, *afir* 92, 265, etc.; *pepyll* 152.—The scribe always writes: *be* (= *by*) 22, 23, 35, 39, etc.; *whch* 46, 88, 91, etc.; *Thenk* (60), 139, 153, etc.; *besy* 353.—*n* and *l* are not unfrequently omitted: *conny[n]ge* 112, *begynny[n]g* 121, *wor[l]dly* 132, 153, *wor[l]de* 162, etc.

2. MS. *Corpus Christi College, Oxford*, 203 = C.

Oxford, Library of Corpus Christi College; see Coxe, *Cat. Cod. MSS. in Coll. Aul. Oxon.* II. On vellum, small 8°; date: second half of the xvth century. Our poem begins on p. 1, ends on p. 21, and is written throughout by the same scribe, though it is not likely that the whole was finished at once. There is no title by the hand of the scribe, nor any running title. At the end stands: *Amen. Explicit.* The index at the beginning, in recent handwriting, has: *The Nightingale. By Iohn Lydgate. Ded. to the Duchesse of Buckingham i. e. Anne, daughter of Ralph Nevill first Earle of Westmerland, wife of Humfrey Stafford, created Duke of Buck. 1444.* (See § 7.) Below: *Proverbium Scogan*,² p. 22. *Proverbium R. Stockys*,³ p. 23. *Ext. under Chaucers Name among his Workes*, f. 335. *b. b.* Middle of the page: *Henry Duke of Warwick*, p. 17. *dyed 1446.* At the bottom of the page: *Liber Collegii Corporis Christi Oxon Ex dono Gulielmi Fulman*⁴ *A. M. hujus Collegii quondam Socii.* These last lines are of still later date.

There are no initials in the MS., and at the beginning of the lines capitals are generally used. On p. 1, which is badly injured by dirt, we find a Latin invocation of the Virgin Mary: *Assit principio sancta Maria meo. Amen.* Then follows a short prose treatise, in which the contents of the poem are given by the scribe, as I think, not by Lydgate himself, judging from its incorrectness (compare § 8). At the beginning an initial was to be inserted, probably by the hand of the illuminator, but was forgotten afterwards. The introduction and the first two stanzas are, in our

¹ See Schick, *T. G.*, p. lxx, note 3.

² See Ritson, *B. P.*, p. 97–98; *D. N. B.* li, p. 1; Kittredge in *Notes and Studies in Philology and Literature* 1. (Harvard University) Boston, 1892, p. 109 ff.

³ See Ritson, *B. P.*, p. 106.

⁴ See *D. N. B.* xx, p. 326 ff.

edition, taken from this MS., as they are not found in MS. c. But from st. 3 onwards, the Caligula MS. has been preferred as basis (see § 3).—ll. 299 and 300 are transposed in this MS. In l. 335 “hen(ne),” l. 336 the *e* of “whenn(e)” is cut down in binding, and l. 399 “shede” is illegible.

Some of the most conspicuous orthographic and phonetic peculiarities of the scribe are the following. The voiceless *s* is given as *ss*: Assendyth iv, gesse 86, blessyd 259, or *sc*: sentencesce 12, sensesce 16, Ascendyng 26, or *c*: secyth 37, or *s*: persed 52, perse 138, conseyte 60 (Schleich, *Fabula*, p. liii). About ‘noresynge’ 30, compare ten Brink, § 112; about ‘sclepe’ 29, 35, 44, etc. (but ‘slepe’ 118), ‘scloth’ 57, ‘scle’ 161, etc., compare Varnhagen in *Anglia, Anzeiger*, vii (1884), p. 86–91.—*w* often occurs as a second constituent in ‘diphthongs’ (*i*), representing O.E. *ū* or O.Fr. *ū*: trowblos 48, owre (= hour) 78, 86, (= our) 264, Abowte 105, fownde 108, nowmbere 125, downe 126, etc.—Compare: scloth 57, trowth 374; revth 344; ruthe 372.—Twice, *w* is put instead of *v*: Awayll 76, concewe 134.—*c* occurs for *g* in: can 25, 136, 308, canne 54, neclygence 65.—*þ* occurs in: þu 156, þat 394.—*y* as a consonant, representing O.E. palatal *ȝ*, in: yaf 61, 389, yeuynge 194, Ayene 226, 402; prosthetic in: yerth 348, 384, 395, yeke 402.

The scribe shows a great predilection for putting *i* or *y* for *e* in endings: myddys viii, ourys xi; declaryd 17, secyth 37, boryn 156, etc.; lityll 1, wyntyre 27, Whedyre 38, opyn 100, etc. Besides we find: this (= thus) 28, 178, thys 169, ych (= each) 143 (vehe 236), fynde (= fiend) 353, thyñ (= then) 388. Less frequently than *i* or *y* we find *u* in endings instead of *e*: murthus 74, clowdus 94, bemus 391; owuthe 116; vndurstondeñ xii, ffadure xiii, remembure 119, Appull 151, pepull 152. In some cases a special flourish is used for abbreviating the ending *-us*, as in galantus 11, hertus 21, 62, kalendus 45, boffettus 255.—*hure* i, ii, iv, 5, 6, 39, hur 4, etc., but hyre 7, 10, hydr 8, 9, etc.—*e* for *i*: *a*., in unaccented syllables: mescheue 137, orygenall 142, rightwesnesse 204, consydrenge 234; yef 177, yeff 196, hes (= his) 410; *b*., in accentuated syllables: leue 168, 384, leueste 172. ‘perseue’ 67, ‘conceuede’ 68, ‘concewe’ 134 on one side, and ‘deceyve’ 136 on the other are no peculiarities of the scribe, but the representatives of the O.Fr. double forms: ‘concevéons’: stress on the ending, and ‘concéif’: stress on the stem.

As in MS. c, the scribe fairly often has a flourish above *n*. A glance at the following examples will justify my reproducing it as in

MS. c: swaⁿ iii, doun viii, crystyⁿ x, passyoun xi, vndurstonden xii, maⁿ xiv, Ascencyone xviii, etc.

Moreover, we find that the scribe sometimes omits single letters: lame[n]table v, An[d] x, 155, 349, rygh[t] 59, Rygh[t] 63, etc., ffe[r]thyre 85, wor[l]de 121, etc.

B. SECOND POEM.

1. *MS. Harleian 2251 = H.*

London, British Museum; see *Catal. MSS. Harl.*, II, p. 578, 581, and 582. A paper book in small fol.; Foerster, *Herrig's Archiv*, ciii, p. 149 ff., dates it 1459, from internal evidence. This MS. was always¹ considered to be written by Shirley's hand, till Foerster in the article mentioned above proved that this opinion was erroneous. Our poem, in one handwriting, is found on fol. 229 *a*–234 *b* (formerly fol. 255 *a*–260 *b*). The title, in the hand of Stowe, the historian, runs: *A sayenge of the nyghtyngale*. No running title. At the end we read: *Of this Balade Dan Iohn Lydgate made nomore*.—At the beginning, there is an initial in red and blue; the headings of the lines generally begin with capitals, which are illuminated with red. There is no index in the MS.—l. 236 is omitted.

There are dots marking the cæsural pause. I think they teach us nothing, as they are put in very arbitrarily by the scribe—*e. g.* l. 8 after: forsoth, l. 9: song, l. 31: hem, l. 36: herde, l. 87: doo, l. 97: dide, l. 218: me,—so I do not reproduce them or take them into consideration when dealing with the metre.

Of the peculiarities of Shirley (see above and § 3), mentioned by Furnivall, *Odd Texts*, p. 78, and Schick, *T. G.*, p. xxiii, we find here but: *uw* for *ew*: -huwed 2, nuwe 15, suwen 163.—Other peculiarities of the scribe are: *i* (*y*) for *e* in endings: fowlis 4, steris 38, grassis 39, briddis 55, 59, 64, handis 114; meanyth 56, 82, takith 65, 83, Betokenyth 66, Shakith 74, qwakyth 74; callid 25, 333, blessyd 127, 143, 249, 364, pressid 154, offendid 213; gardyn 53, 340, etc.; also: hym (= hem) 117, 282, etc.—*ie* for *e* (Schleich, *Fabula*, p. xxxv) occurs in: bien 17, 29, 106, 362, cliere 36, 252, 284, 362, chiere 46, fieble 186; triewe 69 (17, 56, 80).—*w* as a vowel (Schleich, *Fabula*, p. xlv): twnes 36, 58, etc.; as the second element of a diphthong in: Emerawdes 34.—Very

¹ *e. g.* *Cat. Harl. MSS.* II, p. 578; Morley, *English Writers*, v, p. 148 note; Skeat, *Chaucer*, I, p. 57; *D. N. B.* lii, p. 134a; Steele, *Secrecies*, p. xi; Schleich, *Fabula*, p. I.

often consonants appear in doubled form: bridde 20, 51, 71, langwisshyng 29,¹ Cherissh 30,¹ Castell 32, allone 48, 160, etc.

2. *Additional MS. 29729 = A.*

London, British Museum; see *Catal. Addit. MSS.* On paper, small fol., in the handwriting of Stowe; date 1558 (see *Catal. Index*). Our poem extends from fol. 161 *a*–166 *a*. The title runs: *Here folowinge begynneth a sayenge of þe nightingalle Imagened and cumpyled by daune Iohn Lidgate, munke of Berye.* There are no running title, no colophon, no initials; capitals are also rare and without system. On the title-page of the MS. we read: *Daune Lidigate monke of Burye, his Woorkes*, supplied below, by a later hand: *written by Stowe.*

According to fol. 179 *a* of the MS. (compare also Schick, *T. G.*, p. xix), the MS. is a copy by Stowe from Shirley, therefore we are not surprised to find some cases where the peculiarities of the original spelling are preserved (see Schick, *T. G.*, p. xxiii): *uw* for *ew*: -huwed 2, truwe 30, 69, huwe 121.—*e* for *y*- in the p.p. in: eblent 130, emeynt 137, elefft 220.—There are many examples which still show Shirley's predilection for *ff* (see p. xii²), though it is possible that these may be due to the same predilection of Stowe's, as we find an exceedingly large number of cases where other consonants too (see below) are doubled without any apparent reason: *ff* in: sauffe 10, yff 50, 77, 207, theffe 102, lifft 103, cheffe 246, 251, etc., off 252, 312, soffte 264, lyffe 342, contemplatiffe 343.

Other peculiarities are: *i* or *y* in endings for *e*: grasys 39, thevys 174; pressin 152, pressyd 154, forsakyne 170, spokyn 202, bonchyd 206, -pereyd 210, blessyd 249, clepyd 257, makid 298; gardin (gardyn) 53, 340, etc.—Notice: pardy 24, maundy 248.—*a* for *e* before *r*: evar 159, 178, nevar 172, 179.—*w* as a vowel, occurs in: nwe 123, (but newe 15), endwre 181, wnkynd 182; emerauwdes 34.—Not without interest for the date of the MS. is the changing of *d* and *th* in the words: moder 162, mother 257, fader 259, fathers 274, and also the forms of the pronouns (see § 5).—Of the doubled consonants, *ll* occurs in the largest number of examples: dalle 9, nightingalle 11, allone 48, -sellfe 72, etc., chaundellabre 320, mortall 352, crystall 362, etc.—*tt* in: grett 67, 88, etc., fett 114, 283, Pylatt 138, -outten 179, etc.—The pron. possess. fem. occurs as: her 13, 36, hur 15, 16, 23, hir 37, 62, 73, hyr 83,

¹ See Schleich, *Fabula*, p. li; ten Brink, § 112 *a*.

etc.—Compare: eghen 108, egghen 130, eghe 177, eyen 194.—Obvious mistakes are seen in: dedemcyon (for: redemcyon) 284, assay[l]e 308; about 'chayne' (?) 318, compare the note to that line.

§ 3. GENEALOGY AND CRITICISM OF THE TEXTS.

I. *The MSS. c and C.*

The text of the first poem is handed down to us in fairly good condition, as the two MSS. do not generally differ much from each other, so that we may say with certainty that both go back to a common original. But notwithstanding the general coincidence, they cannot either of them have been derived directly from the other:

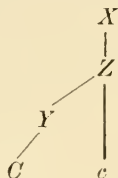
1. *c* cannot be derived from *C*, because, though there is no very remarkable difference in the date, *c* is certainly the elder of the two, and, moreover, *C* has a very long list of its own individual faults, where *c* has the better reading:

40. mervell *c*] merevell hit *C*.—42. mery] *om.*—71. is] *om.*—81. endure shall] enduryth.—90. song] schange.—95. enlumyned] enlewmyde.—106. of] to.—115. cristen-man] kyrsteñ manes.—128. fall] schall.—129. the] the rygh.—139. thi-self] they-selfe.—165. With] With the.—166. byddeth the] by the.—173. these] this.—202. age] *om.*—212. Noght] How.—236. vn-to] in-to.—277. syng- yng] syngnified.—280. in] *om.*—299, 300] *transposed in C.*—302. youre] oure.—314. Vnto] Vpoñ.—323. Ye] The.—331. peple] pepull that.—333. hym to] to hym.—369. crym] tyme.—385. all] Allso.

2. *C* is independent of *c*, because the first two stanzas are missing in *c*. The prose treatise at the beginning in *C*, being not by the poet, but probably by the scribe (see § 8), may be a special foreword to *C*, and independent of the form in which the poem may have circulated. Farther, though the scribe of *C* is not a very careful man, *C* offers in some cases the preferable reading, where *c* is wrong, though it is not at all likely that the careless scribe of *C* corrected these errors:

130. quert *C*] quarte *c*.—150. Anone] or none.—222. Ley] Ley that.—233. aswaged was] was aswaged.—243. redy is] ys redy the.—257. of] of pite &.—270. Restreyne] Restreyned.—283. To] The.—314. peynes] peynes, calde.—339. avale] a-vaile.—348. in] in a.—374. all] *om.*

We hence conclude that *c* and *C* go back to a common original MS. *X*, which is lost, but probably through the medium of a MS. *Z*. As arguments, we can bring forward that, roughly speaking, both versions exhibit the same wording, and that some peculiarities in spelling—e. g. *i* (*y*) for *e* in endings—are found in both MSS. in the same places. Considering that *c* has mostly the better reading, we may even be allowed to suppose that *C* is not a direct copy from MS. *Z*, but from an intermediate MS. *Y* which has also been lost.



II. *The MSS. H and A.*

The case here is very much the same as in the foregoing paragraph. The nearly complete parallelism of the text, which on the whole is well preserved, forces us to assume a common original; the more, when we consider that certain more or less delicate traces of the peculiarities in the original spelling are preserved in both MSS. But here also the two MSS. are independent of each other.

1. *H* cannot be derived from *A*, because it is just a hundred years older than the other. Besides, *A* shows a certain number of individual readings, which are not found in *H*.

2. westward *H*] estwarde *A*.—6. taught[e] taught tho.—20. sle] sleth.—23. theyr] hur.—30. affectiou] affectyons.—43. that] *om.*—58. herdest] haddest.—63. to encre[s] tencresse them.—65. the] *om.*—115. in] of.—118. au] *om.*—131. and] and to.—155. is] is I.—165. diden flee] dyd wend.—230. grete] *om.*—273. rayle] ryall.—281. kyndenesses] kyndnes.—282. the[e] *om.*—284. a] *om.*—295. palme] pallis.—299. key] kepe.—318. Tau] chaync.—329. thurgh] ouer.—354. Callyng] called.—362. thaleys] paleys.

3. Nor can *A* come from *H*: the peculiarities of Shirley's spelling are better preserved in *A* than in *H*; l. 236 is omitted in *H*; further *A* sometimes has the better reading than *H*.

4. in *A*] *om.* *H*.—62. fyry] fayre.—103. and] at.—144. can] *om.*—153. and] and the.—202. heringe of tales] tales heryng.—224. them] *om.*—232. heued] *om.*—236. *om.* *H*.—302. asceneyon]

Redempcioun.—313. whoo] *om.*—344. For] *ffrom.*—346. Is] *It is.*—351. þat] *om.*

It is impossible to believe that A in these cases should have, of itself, found the true reading, considering the long list of inferiorities above, where A always ranks secondarily to H. At last, two in themselves insignificant faults of A seem to me very interesting. l. 334 A writes: *palegorye*, whereas H has: the *Allegorye*; again, in l. 362 A: *paleys*, H *thaleys*. I think it is evident that Stowe would not have misread H, but he must have had a MS. before him, where the old *þ* was used: now *þ* is one of Shirley's predilections.

III. *The MSS. taken as bases.*

The foregoing discussion of the genealogy of the MSS. has proved that, 1. in both cases we have not the original; 2. in each case which of the MSS. is preferable: In c and H the number of better readings outweighs the faults; moreover, both are older than C and A, so I took them as the bases of my texts.

The introduction and the first two stanzas of the c-version are taken from C, not being found in c. I need not say that I profited by C and A to correct the errors of c and H.

Every deviation from the MSS. taken as bases is indicated. Square brackets are used to supply omissions of words, syllables, and letters. Where it was not possible to use brackets, I marked the altered word, or the first of a group of words, by an asterisk. In all cases the reading of c or H is each time noted at the bottom of the page. Abbreviations are expanded in the usual way (*italics*); about ñ compare § 2; underlined proper names in H are printed in heavy type. Various readings of C and A, so far as they represent variations of meaning, are given at the bottom of the page. Mere orthographical or phonetic variations of no interest are neglected, the peculiarities of the scribes being discussed at large in § 2. About the cæsural pause, compare Description of MS. H, p. xv above. The tags to d, f, g, r are not printed.

The entire punctuation is mine.—*ff*, at the beginning of the lines, is replaced by *F*. As it is often very difficult to say whether the letter standing in the MS. is a capital or not, I have introduced capitals regularly at the beginning of a line, and in proper names. The indefinite article, certain adverbs, or other short words are often joined to the word following them; these I have separated. On the contrary, words separated by the scribe are joined by hyphens.

§ 4. *The Metre.*

§ 4. THE METRE.

"In many cases it is, however, impossible to classify a line . . ."
 Schick, *T. G.*, p. lix.

1. *Structure of the Verse.*

The metrical form of the poems is the Rhyme Royal (Schipper, *Englische Metrik*, I, § 196; Schick, *T. G.*, p. liv), seven-line stanzas of five-beat lines, with the sequence of rhymes *a b a b b c c*. In the first poem we find st. 34 with the sequence *a b a b b a c*; in the second one st. 18 and st. 54 are six-line stanzas with the rhymes *a b a b c c*; st. 20 is an eight-line stanza with *a b a b b b c c*.

Following Prof. Schick's system in his *T. G.*, p. lvii ff., we have five varieties of verse.

Type A. "*The regular type, presenting five iambs, to which, as to the other types, at the end an extra syllable may be added. There is usually a well-defined cæsura after the second foot, but not always.*"

I. *Poem.*

15. Commándyng theȳm // to hère wyth tédernesse
17. Whos sônge and dèth // declàred is expresse
19. But nôthelès // considred thé senténce
21. And fléschly lúst // out ôf theyre hértis châce
23. In prime-téns // renôueled yére be yére
40. Gret mérvell is // the endúryng ôf hir thrôte.

Of such entirely regular lines we have 133. Besides, I read as of type A 98 lines where the *-e* in the cæsura was surely dropped in Lydgate's time, especially before vowels; compare Krausser, *Complaint*, p. 14, and O. Bischoff, *Englische Studien*, xxv, p. 339:

8. Vn-tô the týme // hyr ládylý goodnése
9. Luste fôr to cáll // vn-tô hyr high presénce
41. That hér to hère // it is a sécond héuen
49. But, ás god wóld, // in hást y wás Reléued
56. Me cálde ande sayde: // "A-wáke & Rýse, for sháme
67. For tô perceýue // with álł my díligénce.

In the following examples the cæsura presents a particular interest:

Usual cæsura after the arsis of the 1. measure: ll. 73, 297.¹

Lyric cæsura after the thesis of the 3. measure: ll. 45, 46, 74, 108, 121, 129, etc. = 37 lines.

¹ For the usual cæsura after the arsis of the 2. measure: see the two classes of regular lines above.

Usual cæsura after the arsis of the 3. measure: ll. 12, 16, 32, 60, 84, 86, etc. = 20 lines.

Lyric cæsura after the thesis of the 4. measure: ll. 53, 314, 341.

Without apparent cæsura: ll. 3, 47, 48, 52, 54, 57, etc. = 20 lines.

To sum up, we have in the first Poem $133 + 98 + 82 = 313$ lines of type A, or 76·5 per cent. of all the lines.

II. *Poem.*

Entirely regular lines: 85 examples.

Regular lines with mute -e in the cæsura: 79 examples.

Usual cæsura after the 1. measure: l. 72.

Lyric cæsura after the thesis of the 2. measure: ll. 66, 106.

[Usual cæsura after the arsis of the 2. measure: all the regular lines.]

Lyric cæsura after the thesis of the 3. measure: ll. 1, 4, 6, 13, 17, etc. = 81 lines.

Usual cæsura after the arsis of the 3. measure: ll. 221, 286, 317, 351.

Without cæsura: ll. 68, 115, 177, 180.

Together $85 + 79 + 92 = 256$ lines of the type A or 68 per cent.

Type B. "*Lines with the trochaic cæsura, built like the preceding, but with an extra-syllable before the cæsura.*"

I. *Poem.*

26. Phebus ascédyng, // clere schýnyng ín hys spére

28. And lústy sésón // thus nêwly réconciled

35. Whych ín her sésón // be slép[e] sét no tále

39. Redlÿ rehêrsyng // her lésoñ aÿ be róte

65. Expélling clérly // all wílfle négligéce

71. Ande ín Auróra, // that is the mórowe gráy.

65 lines = 15·5 per cent.

The following 3 lines present special difficulties, wherefore I give them scanned:

[4. Thě Dŭchés ōf Bókÿnghă,¹ // ānd ōf hŭr éxcélléncē]

30. Vntó thě nórishĭng // ōf éuery créatŭrē²

251. Rěmėbrÿng spėciāllÿ // ŷpŏn thĭs ōure ōf prĭmē.

¹ Compare Shakspeare's Buckingham = Bucknam.

² Schleich, *Fabula*, l. 27; Krausser, *Complaint*, l. 59.

II. *Poem*: 39 lines = 10 per cent.

Type C. "*The peculiarly Lydgatian type, in which the thesis is wanting in the cæsure, so that two accented syllables clash together.*"

I. *Poem.*

31. With-ouíte whéeh // bráynes múst be mád
 34. Meuèth to wách, // ás the nýghjtingále
 85. Till thát hyt drógh // fórtther óf the dáy
 122. Ande hów grete gód, // óf his éndles mýght
 123. Hath héven ande yérth // fórméd with a thóght
 127. Hýgh or lówé, // whéder-so-éuer thow bé.

21 lines = 5 per cent.

II. *Poem.* 44 lines = 12 per cent.

Compare the amount of this type in *The Complaint of the Black Knight*, 1402-3 = 10 per cent.

Temple of Glas, 1403 = 3·5 per cent.

Hors, Goose, and Sheep, 1436-40 = 6·2 per cent.

Nightingale, I. *Poem*, 1446 = 5 per cent.

Nightingale, II. *Poem*, ? = 12 per cent.

Type D. "*The acephalous or headless line, in which the first syllable has been cut off, thus leaving a monosyllabic first measure.*"

I. *Poem.*

22. Méued of Córage // be vértu óf the sésón
 24. Gládyng éuery hért // of véray réson
 33. Excepte thoó // that kýndely náture
 131. Sáue thy soule, // or élles shált thou smérte
 146. Críst, consýderyng // the grét captýuyté
 254. Póunce Pylát, // that Iúge was óf the láwe.

11 lines = 2·5 per cent.

With epic cæsure (as in type B): 4 examples.

With usual cæsure after the arsis of the 2. measure: 6 examples.

With usual cæsure after the arsis of the 3. measure: 1. 24.

II. *Poem.* 38 lines = 10 per cent.

With epic cæsure (as in type B): 4 examples.

With usual cæsure after the arsis of the 2. measure: 16 examples.

With lyric cæsure after the thesis of the 3. measure: 18 examples.

Type E. "*Lines with a trisyllabic first measure.*"

Lines of this type occur but in the I. *Poem* 3 = 0·5 per cent.

4. See type B.

13. Of the nýghtyngále, // and ín there mýnde enbráce

113. Be this nýghtingále, // thát thus fréhshly cán.

The following list will show the proportion of the types in both poems :

	I. <i>Poem.</i>	II. <i>Poem.</i>
Type A	76·5 per cent.	68 per cent.
„ B	15·5 „	10 „
„ C	5 „	12 „
„ D	2·5 „	10 „
„ E	0·5 „	— „

The proportion of the different kinds of cæsuras is as follows :

	I. <i>Poem.</i>	II. <i>Poem.</i>
Usual cæsura	68 per cent.	60 per cent.
Epic „	17 „	12 „
Lyric „	10 „	27 „
Cæsura wanting	5 „	1 „

Compare Krausser, *Complaint*, p. 16, 17, and Degenhart, *Hors*, p. 35. Some lines exhibit the peculiarities of two types at the same time, as in the first poem l. 4 of B and E, l. 113 of C and E and l. 127 of C and D ; in the second l. 83 also of C and D.

Inverted accent is found in the first poem in 29 lines (7 per cent.) and in the second in 37 lines (10 per cent.); again 24 (= 83 per cent.) of those 29 lines have it in their first measure, of the 37 lines of the second poem 25 or 70 per cent. have it at their very beginning. Double thesis may nearly always be read by slurring over without injuring the flow. The one line 251 of the first poem makes an exception, and perhaps ll. 195, 197 : *Fro mórow to nýght* . . .

The absence of thesis I observed in ll. 38, 397 of the first poem.

Hiatus is very often found. In the c-version in 81 lines, in the H-version in 65 lines.

Synizesis, elision, syncope, etc. also occur very often in both poems. I only mention, as being of particular interest, ll. 137, 138 of the second poem : This is he . . . = This' he ; comp. Schick, *T. G.*, p. lix ; Krausser, *Complaint*, p. 15, l. 241.

Slight traces of alliterative traditions also occur in our poems (compare ten Brink, § 334 ff.; McClumpha, *The Alliteration of Chaucer*. Diss. Leipzig. 1888; Triggs, *Assembly*, p. xx ; Krausser, *Complaint*, pp. 17, 18; Morrill, *Speculum Gy de Warewyke*, p. cxlvii). However, I rather doubt that any system is to be observed ; only poetical formulas like the following ones may have been used by Lydgate more or less intentionally :

c : Redly rehersyng 39, melodious and mery 42, slombre-bed of

slouth & sleep 57, my myrthes ande my melodye 74 (104), to hyrt then hele 154, vice ande vertu 214, bareyne . . . and bare 245, salff thy sore 319, woo or wele 320, soth to say 341, bemys bright 391, etc.

H: Rowes Rede 3, downe nor daale 9, notes nuwe 15, ful fayre and fressh 46, Bathed in bloode 136, reken or remembre 189, shoone so sheene 194, poynaunt as poyson 201, Beten and bonched 206, sores for to sounde 268, trouble and tribulacioun 347, calle and crye 356, etc.

2. *The Rhyme.*

a. *Quality of the Rhymes.*

Most of the rhymes we find are pure, so that they would agree with Chaucer's system. Therefore I have taken this as the standard, and confine myself to pointing out only the differences. In both poems we find some peculiarities such as occur in Lydgate's works (Schick, *T. G.*, p. lx).

q- and q-rhymes (ten Brink, § 31; Bowen in *Englische Studien*, xx, p. 341):

In c: dōn 148 (p.p. O.E. ȝedōn), Anōne 150 (O.E. onān).

In H: alsq 366 (O.E. calswā), hertq 368 (O.E. her-tō).

Doubtful is the rhyme: stoole 141 (N.E. *stole*), stoole 143 (N.E. *stool*). The first *stoole* is Lat. stōla (στολή); O.E. stōle is, I suppose, not absolutely impossible (compare cōc : cōquum, scōl : scōla, etc.), but modern English *stole* = st^{ool}. Kluge in Paul's *Grundriss*, i. 931, has stōle, Sweet, *Student's Dictionary of Anglo-Saxon*, stole. The second *stoole* is surely O.E. stōl.

ē- and ē-rhymes:

In c: natiuite 160, slē 161 (inf., O.E. slēan); Trinite 289, thre 291 (O.E. þrēd), Sēē 292 (O.E. sāt).

In H: frēē 328 (O.E. frēw), Sēē 329 (O.E. sāt).

In c, the rhyme here 111, 344 (inf., O.E. hēran)—were 112 (opt. pt., O.E. wāre) and—were 346 (pt. pl., O.E. wāron) is probably pure, as the Anglian form of *were* is *wēre*, *wēron*. In Chaucer it rhymes but in a few cases with ē, generally with ē (ten Brink, § 25).

A good many *cheap rhymes* are found. Suffixes rhyming with each other, e. g. *in c*: -ence 2-4-5, 65-67-68, -ure 30-32-33; *in H*: -aunce 16-18-19, -acioun, -oun 198-200-201, -acle 317-319-320. Further e. g. *in c*: conceyue 134, deceyue 136; procede 155, succede 157; born 156, for-born 159; displese 230, plese 231; *in H*:

dismembre 72, membre 74, Remembre 75; observe 107, conserve 109; heede 83, flesslyhede 84. About the rhymes, *in c* hele 317 (subst.), hele 319 (verb), and *in H* stoole 141, stoole 143 compare ten Brink, § 330. Once, *in c*, we have the same word rhyming with itself: age ll. 298 and 299. Double forms occur of the verb *to die*:¹ The infinitive *deye* rhymes *H* 178 with *wey* 176 (dat. sg.) as well as *c* 107 the preterit singular *deyede* with *signifiede* 109 and *notified* 110. The same verb occurs in the rhyme e. g. *c*. ll. 75, 91, 166. eye (pl.) *c*. l. 100 rhymes with *melodie* 102 and *sodenlye* 103.

b. Number of rhyming syllables.

There can be no doubt that we have monosyllabic or strong rhymes *in c*: 29–31, 36–38, 43–45, etc.; *in H*: 20–21, 30–32–33, 55–56, etc., and dissyllabic or weak rhymes *in c*: 2–4–5, 6–7, 8–10, etc.; *in H*: 15–17, 16–18–19, 22–24, etc. Note the weak rhymes *in c*: sésou 22, réson 24, and sésou 58, réson 60, enchésou 61.² To the far greater number of lines we can rigorously apply Chaucer's standard for preserving the final *-e*, representing the different vowels of the old full endings. We shall find but a comparatively limited number of cases which will not agree with it.

There is first a very considerable number of *-i*, *-ie*-rhymes (ten Brink, § 327; Gattinger, p. 74 ff.). In the Temple of Glas—about 1403—no example of that kind of rhyme is found; in the Black Knight (1402–3) there are 3, in Horse, Goose, and Sheep (1436–40) none. (Compare *Deutsche Litteratur-Zeitung*, 1901, 33, p. 2074 ff.).

In c: oey 90, dyë 91 (inf.).

eyë 100 (pl.), melodië 102, sodenlyë 103.

cryë 163 (O.Fr. cri), richly 165, dyë 166 (inf.).

perfytyl 282, multiplië 284 (inf.), viciously 285.

In H: sky 2 (O.N. ský), melody[ë] 4, Armonyë 5.

melody[ë] 13, occy 14.

Other examples are as follows:—

In c: presencë 9, -tens 11 (O.Fr. temps), sentenscë 12.

sensë 16 (O.Fr. sens), eloquencë 18, sentencë 19.

a-yeyn 226, paynë 228, restreynë 229 (inf.).

lawe 254 (dat. sg.), to-drawë 256 (p.p.), sawë 257 (3. sg. pt.).

a-waytë 302 (O.Fr. await), baytë 304 (O.N. beita).

ys 331, myssë 333 (inf.), blisse 334 (dat. sg.).

¹ Schick, *T. G.*, p. lxi.

² Compare Skeat, *Chaucer*, vii. xiv.: géson 9, sésou 11, trésou 12. *Ibid.* vii. vii.: réson 142, sésou 144.

delitë 352 (O.Fr. delit), quitë 354 (inf.), appetitë 355 (O.Fr. appetit).

Doubtful: tendernessë 15, expressë 17.

diuinë 184 (O.Fr. divin), deelynë 186 (inf.), matutyne 187.

none 380 (dat. sg.), doñ 382 (p.p.), sonë 383 (O.E. sôna).

In H: messangier 44 (O.Fr. messenger), chierë 46 (O.Fr. chiere), here 47.

apparaile 272 (O.Fr. appareil), raylë 273 (inf.).

tellë 295 (inf.), Danyell 297.

naturë 373 (O.Fr. nature), purë 375 (O.Fr. pur).

Doubtful: forsokë 160 (pl.), tooke 161 (sg.).

§ 5. THE LANGUAGE.¹

A. DECLENSION.

I. *Substantives. Strong Masculines and Neuters.*

Nom. and Acc. without ending, but in *H* wey[ë] 350 (inorganic, see Schick, *T. G.*, p. lxxv; Krausser, *Complaint*, p. 21; *Speculum Gy de Warewyke*, ed. by G. Morrill, p. clxix; *Pilgr.*, ll. 74. 4606).—*u-stem*: sonë 277.

Genitives in ës: in *c*: lordës 328, lyuës 408.—*Dissyllable* in *es*: sómeres 36.

In H: sonës 24, briddës 51, 76, briddis 55, 59, 64.

Datives in ë: in *c*: slep[ë] 35.—2nd yere (?) 23.

In H: the following doubtful examples: daale 9, wey 176, morwe 344 (or mórow).—*ja-stem*: hewe 121.

In all other examples without ending.

Plural in ës:

In c: 1. *masc.*: bemës 93, bemys 391, othës 171, lordës 323; theves (?) 366, 375.—But angels 125.

2. *neutr.*: braynës 31, cloudës 94, thingës 124, 173, folkës 356; yeres (?) 247.—Besides we find: childre 311 (elision) and two examples of the old plural without ending: thing 260 and folk 279.

In H: 1. *masc.*: fowlis 4, thevës 174, thornës 191, stonës 330.—*i-stem*: wittës 184.—*Dissyllables* in *es*: lóvers 17, 63; besides: showres 338 (rh. paramours 340).

2. *neutr.*: grassis 39, folkës 266, sorës 268.—in *es*: folkes 204.—in *ën*: childrën 328.

¹ On the principles followed in this paragraph, compare Schick, *T. G.*, p. lxxiv and lxxv, note 2.

One example of the old plural : folk 89.

Strong Feminines.

Nom. Neither of the poems has any example with sounded *e*, there are but disputable cases :

In c : goodnesse 8 (ten Brink, § 207, 2), queene 62.

In H : qwene 35, synne 70, sorwe 181 (or sórow).

Genitives : louës c. 14 and mankyndë H. 323.

Dat. and Acc. The ending is preserved :

In c : worldë 48.—In some cases it is doubtful whether the *e* was pronounced or not : lustynesse 10, tale 35, shame 56, swetnesse 89, ryght-wisnesse 204, wrechednesse 206, synne 212, snare 244, sake 266, youth 272, reuth 372, trewth 374,¹ mynde 378, tyde 389. But there are many examples where the *e* was evidently mute : loue 20, tyde 102, synne 118, helle 126, 144, byrth 169, sothfastnes 184, world 210, 278, soule 244, 315, 334, wonde 319, rode 364.

In H : lovë 29, 68, sakë 110, blissë 243, synnë 279 ; but downe 9, myght 31, love 35, 96, 109, hede 98, 368, worlde 349. Doubtful cases are love 43, honde 64, synne 70, reklesnes 90, kyndenesse 91, sake 97, mone 157, mekenesse 225, clennesse 227, wounde 270, boote 323, sorwe 346 (or sórow).

Plural in ës.

In c : handës 255, soulës 303, 396, tydës 341 ; myrthes (?) 74.

In H : Rowës 3, woundis 113, 287, synnës 183, 223, talës 202, handis 240, gyftës 245, kyndenessës 281 ; handis 114, 208. The old form of the *Dat. Pl.* is preserved in H 310 Whilom.

Weak Nouns.

1. *Masculines.*

Nom. wele c. 153 and bowe H 24 are doubtful ; the *e* was certainly mute in : nek c. 255.

Genit. in ës : Crabbës H 1.

Dat. and Acc. No conclusive example of sounded *ë*, all the examples being dubious : *in c* : tyme 80, 197, 242, smert 223, wele 320 ; but tyme 382.

In H : mone (?) 48, tene (?) 193.

Plural. In *c* occurs but sterres 283 and feres (?) 249 ; in *H* : steris 38, dropës 150 ; but dropes 121.

¹ Compare Skeat, *Chaucer* : V. Tr. 1385-6, and I. *Book of the Duchesse*, 97-8.

2. *Feminines.*

Nom. Again no conclusive example of sounded *ë*. *In c* nyghtyngale 337, 393 are doubtful; but hertë 47 and sunnë 390.

In H: nyghtyngale (?) 355.—lady as vocative occurs 20, 24, 30.

Gen. in ës: hertis c. 62.

Dat. and Acc. *In c*: in *ë*: the single hertë 138; the others disputable: nyghtingale 34, throte 40, hert 128, 397 (enumeration), smert 223, hele 317, side 387. Certainly *e* have hert 52, 270, 295, syde 236.

In H: nyghtyngale 11, side 26, 114, 164, hert 95, smert 96, pride 233, almesse 241, all dubious; in *e*, with certainty, erth 215.

Plural in ës: hertis c. 21 and sidës H 273, 305.

3. *Neuters.*

Plural: eye (?) c. 100.—Iën H 194.

Root-stems.

In H we find the two old plural forms: feetë 114, 210, 283 and men 209, 299. Besides there occur:

Gen.: in *c*: fadrës 183, but mannës 261.

In H: mannës 97, 110, 169, 193, 197, 230, 357, 365; faders 274.

Plural: in *H*: bookës 331; fiendes 317.

Gen.: in *H*: feendis 286, 294.

Note: crysten-man / Soule c. 115/6.

*Romance Nouns.*¹

Singular: We have the French *-e* preserved: in *c*: peplë 285, tiercë 342; in *H*: spousë 360. Only in *c* occur (10) cases where the *-e* was certainly mute: grace 154, voice 178, vice 215, Iuge 254, prime 268, croun 312, peyne 315, tierce 337, syxte 365, 378.

Polysyllables, with the accent thrown back, have *-e*: in *c*: prýnses 1, Córage 22, náturë 46, 75, richesse 164, etc. (ll. 180, 182, 213, 219, 257, 263, 265, 329, 354); also: mélodýë 104.—in *H*: náturë 6, sentënce 56, fóly 60, máner 70, cústom 107, súffraunce 144, fýnaunce 147, málicë 288; also: mélodý 13.

Plural: in *ës*: in *c*: notës 66, 69, 83, 87, 338, peynës 314, 373, pryncës 323, agës 351, scornës 368.—in *H*: notës 15, 354, twñës 36, flourës 40, 118, peynës 210, clerkis 295.

Polysyllables have *-es*, when the accent is thrown back: in *c*:

¹ In order to avoid a rather too big number of doubtful examples, I enumerate here only the unquestionable cases.

gálantus 11, 267, bóffettes 255, cítes 291, tórmentes 367, but: dis-
cíplēs 189.—*in H*: accúsours 139, vértues 142, but: Emeráwdēs 34.

II. *Adjectives.*

ja- (and *i-*) stems: *in c*: grene (?) 63 (obl.)—*in H*: 1. *sg.*:
triwē 69 (obl.); newe (?) 123 (acc.), swoote (?) 325 (acc.); deere (?)
360 (voc.); grene 359 (obl.) rhyming with: elene 361 (voc.).
2. *pl.*: grene (?) 34, kene (?) 191; nuwe 15 rhyming with:
vntriwe 17.

The other adjectives have lost their inflexion in the singular.
There are but two examples to be mentioned: *in c*: bare (?) 245
(acc.; see ten Brink, § 231; rhyming with: snare (?) 244 (obl.);
comp. Skeat, *Chaucer*, II, *Tr.* I. 662).—*in H*: grete (?) 242 (acc.).

Plural: *In c*: derk[ē] 95; glade (?) 69, kynde (?) 377.

In H: white (?) 40, vnkynde (?) 106, 218, smale (?) 354.

In all the other cases *e*.

The *weak form of the adjective* occurs:

1. *After the definite article.*

In c: Ded[ē] 292; but: myghty 3, gostly 16, lusty 58, gret 146,
234, holy 403.

In H: samē 11, sharp[ē] 61, gretē 67, 91(2), high[ē] 309, Redē
329, Right[ē] 350; white (?) 153 (pl.); but: bawmy 39, grete 67,
renomed 148, holy 221, cloudy 322.

2. *After a demonstrative pronoun.*

In c: this samē 73; but: this samē 223, This (That) hygh 148,
383, that (This) gret 208, 298.

No examples in *H*.

3. *After a possessive pronoun.*

In c: hyr ladyly 8, hyr high 9, his endles 122, thy (your)
wor[l]dly 132, 153, Their filthi 288, theire besy 353.

In H: oure gretē 99, his fairē 114, myn ownē 206, My fayrē
360; but: his holy 124, His blessyd 127, 249, 256, His heavenly
130, his holy 240, thyn old 342.

4. *Before proper names.*

In c: fresh[ē] May 25; but: All-myghty Ihesu 334, synfle
Dathan 348.

In H: seynt Iohn 124, 164, 258, worthy Moyses 327, worthy
David 331.

5. *Before a vocative.*

In c: welthy 152, synfull 190, 316, lusty 267, wrecched 316, myghty 323.

In H: vnkyndē creature 182, but: vnkynd 103, synful 337.

Romance Adjectives.

These generally keep their forms.

In c: *strong:* humblē 2, 181; stable 281 rhyming with: invmerable 283; veray 24, curious 76, etc.—*weak:* noblē 6, propriē 55, tendrē 247; amerouse 12, troblus 48, etc.

In H: *strong:* noblē 318; purpure 121, perfite 238, etc.—*weak:* humblē 145; purpure 253, mortal 352, etc. The only exception is: his clierē H. 321 (ten Brink, § 242).

Plural: *In c:* fals[ē] 375; clere (?) 53; in all other cases we have the unchanged French forms: Desyrous 12, surē 326, etc.

In H: falsē 17; cliere (?) 36, 362, serpentyne (?) 315; the other forms are unchanged: fieblē 186; vicious 266, etc.—Weak forms in the plural do not occur.

III. *Numerals.—Cardinals.*

In c: one (*follows:* of) 167 (obl.); to 375, Bothe 114, 335, 349; thre 291; six 124; seuen 205; viii 209.

In H: oone 19 (obl. sg.), none 71, 125, etc. (acc. sg.); two 81, tweyne (?) 174, 240 (comp. Schleich, *Fabula*, p. xlviii), both[ē] 81,¹ both 153, 344; fyvē 334 (before a noun), fyve (?) 184, 287, 330 (after a n.), fyve 118 (after a n.), 335 (before a n.), fyve 113, 115 (in the caesura); seven 223; Fourty 231.

Ordinals: *In c:* first 121, 199 (*follows:* oure); 161 (adv.; in the caesura); third 278, 299 (both followed by: age).—*In H:* first 120, 367 (adv.).

IV. *Pronouns.*

The same as in Chaucer. Therefore we mention only the following forms:

In c: hem 354 (C. theym), theym 15, 263, 305; theyr: in all cases; al: invariable in all cases; veh 143, 236.

In H: theym 20, them 26 (224 and 236 are taken from A), hym (= hem) 117, 282, hem: in all other cases (A has "them" throughout but l. 7 after: drought); theyr: in all cases; all: invariable, but alle (?) 183 (pl.; rhyming with: apalle 185); eche 187; thilk[ē] 97; —g. pl.: alre (?) 92.

¹ See also note to this line.

V. *Adverbs.*

In ë: in c: With-outë 31, 361; hyë (?) 72, 307, 324; expresse (?) 17; more (?) 209, a-twynne (?) 214. Surely: longe 81, sore 331, 333; when 92, 144, sonë 148, 189, more 238, a-forë 242, 253.—
In H: Withoutën 21, 27, 179, allonë 160, betwenë 174; blyve (?) 186, behynde (?) 220; surely: wrong 57.

In ës: in c: nedës 29, 157, (in, to) myddës 97, 99, 339, 340, 359, ellës 131, 322; but: nedes 181, elles 206.—*in H:* Towardës 2, oonës 213.

Besides numerous adverbs on -ly.

VI. *Composition.*

In c: primë-tens 23, day[ë]-rowes 54, slombre-bed 57; kyndely 33. *In H:* hert[ë]-bloode 112; kyndënesse 91, mekenesse 232; triew[ë]ly 56.

In the other examples we have: *in c:* prime-tens 11; godely 51, swetnesse 89, endles 122, 133, etc.; *in H:* sperhed 158; gretely 3; falsehede 28, mekenesse 225, etc.

B. CONJUGATION.

Infinitives. In both poems the number of examples with undoubtedly sounded ë is very small. We find *in c:* endure 81, helë 223, thenkë 232, suffrë 261, 264, 266 (but: suffrë 399), pereeyvë 271; *in H:* wexën 120, 136, susteynë 131, suwën 163, makë 279, savë 306, rehearsë 335, takën 337, Relevë 378.

Much larger is the number of forms with mute e, e. g.: *in c:* tabidë 84, deseneur 167, dye 168, remord 190, thenkë 192, folow 195, lyë 222, etc. (26 examples); *in H:* herken 13, take 16, marke 26, wounde 26, se 49, pay 99, seen 127, etc. (29 examples). The dropping of *n* is proved by the rhyme in: dye c. 91 (rhyming with: oey c. 90), sle c. 161 (rhyming with: natiuite c. 160), mysse c. 333 (rhyming with: ys c. 331); flee H 165 and tee H 166 (rhyming with: me H 163), se H 207, 237, 311, 367 (rhyming with French words ending in -ité and tre H. 208, 309).

We find, 15 times in *c*, 14 times in *H*, infinitives rhyming with each other; these, as well as about 35 doubtful cases in *c*, 31 in *H*, may still have been pronounced in Lydgate's time with ë, e. g.: *in c:* dresse 1, embrace 13, apere 25, dye 75, expresse 88, here 111, etc.; *in H:* knowe 22, abyde 23, espye 28, avaunce 63, crye 105, vnclose 113, etc.

Indicative Present. 1. *sg.:* *in c:* gesse (?) 86.—*In H:* Reherse (?) 281; trowe (?) 15, calle (?) 363 (indecisive); certainly: cast 52.

2. *sg.*: *in c.*: vsüst 171, entrüst 240; but: lyuëst 172, standest (?) 191.—*In H.*: Takestow (?) 71.

3. *sg.*: *in c.*: Meuëth 34, sesëth 37, tellëth 114, owëth 116, endyth 199, hatëth 217, be-tokenëth 278, knokkëth 325; desireth 225 rhyming with: expyret 227; but: louëth 46, comëth 159, persenerëth 275; contracted forms (ten Brink, § 186) *in*: set 35, a-byt 275 (rhyming with: yit 277 and hyt 278), probably *in*: biddeth = bit 166, perhaps also *in*: rewardeth 357, 361.—*In H.*: Betokenyeth 66, Syngëth 72, Streynëth 73, peynëth 73, meanyth 82, takith 83, cryëth 106; doubtful: meanyth 56, takith 65, Resownyeth 84; but: Shakith 74, qwakyth 74, Callith 365, 366; contracted forms occur *in*: list 345, 348.

Plural: *in c.*: be-seche 411.—*In H.*: passën 176, darë 292; take (?) 98, pressen (?) 152, trespass (?) 204, specifie (?) 331; seen 292.

Subjunctive: *in c.*: 2. *sg.*: lust 174, dye (?) 198; 3. *sg.*: Lustë 9.—*In H.*: 2. *sg.*: list 50, advert 77, ride (?) 117; 3. *sg.*: list 207, 237, 367, beholdë 311, see 311.

Imperative: *in c.*: conceyue (?) 134, wep (?) 175; but certainly: Ryse 56, Enprintë 128, arme 129, Sauë 131, let 138, 222, etc. (13 examples); *plural*: Entendëth 363; Beth 325; but: Let 268, Restreyne 270, Call 327, thenk 335.—*In H.*: considrë 85, remembrë 225, gadrë 341; but *in* all other cases *e*: sle 20, bryng 21, Let 26, Cheriss 30, herknë 35, Rise 49, etc. (22 examples).—Of the *plural* occurs but the indecisive form: Lift 177.

Participle Present. With the exception of: langwisshyng (?) H 29 (*pl.*; rhyming with: bryng 31 (*inf.*)), we have but invariable forms in both poems.

Verbal noun, in -ing: *in c.*: the norishing 30, the enduryng 40, my conny[n]gë 112, the begynny[n]g 121; mornyng 70, wepyng 163, connyng 177, etc.—*In H.*: the meanyng 13, Thyn vndrestondyng 81, hir synggyng 83, myn heryng 185, The kepyng 258; meanyng 69, Smellyng 186, lokyng 197, heringe 202, towchyng 207, mysfotyng 209.

Strong Preterit. “Ablaut” as in Chaucer; so we mention but the following forms: *in c.*: *sg.*: can = gan 136, 339, 395; leep 59, Fell 126; *pl.*: can = gan 54, ran 236, came 279, sank 290.—*In H.*: *sg.*: can = gan 144; fille 42; *pl.*: drough 7, can = gan 19, saugh 125, d[r]ewë 171, Sawë 178, shoone 194; forsoke 160 rhyming with: tooke 161 (*sg.*).

Weak Preterit. *In ed, et*: *in c.*: *sg.*: walkëd 61, romëd 64,

cesed 88, expired 107, caused 137, entered 161, suffered 257, 321, Opened 349, Thirled 387, Ascended 402; but: conceyued 68, manaced 161, swolowed 349. Doubtful are the following forms: rehersed 50, deyede 107, signifiede 109, suffered 193, 315, 371, reserued 205, cesed 233, ailed 367, died 371, expired 388.—*pl.*: offred 369; enchesoned 84, perysched 209, passed 300; presed (?) 236, desyred (?) 386.

In H. sg.: thrilled 128, suffered 188, 199, 205, 242, trespasssed 211, offendid 213, shewed 260, hasted 261, venqwisshed 336; but: priked 62, lyved 231. Doubtful is: suffered 270.—There occurs one single example of the 2. person: herdüst 58.—*pl.*: Receyved 314.

In dē, tē, de, te.: in *c.*: seide 60, sayd 73; made (?) 70, 179; thoght 91, lust 186, sent 403; a-lyght (?) 96; *pl.* indecisive: set 312.—*In H.*: taught[ē] 6; herde 36, sayde 203, Spradde 235, made 325, 328; list 110, past 248, stynt 324; *pl.* left 171, 173.

Participle Past. Strong: in *c.*: vnderstondē 120, etē 151, Takē 253, 298; but: ouerflow 212, slayn 400. Doubtful are: born 156, 313, for-born 159 rhyming with: be-forn 158, taken 188 rhyming with: for-saken 189, to-drawe 256; yeuen 397.—The sole plural form: bounde 255 is indecisive.

In H.: stongē 95, foundē 141, Betē 206; doubtful are: borne 8, lorne 60, founde 271; Forsaken 170 and spoken 202 (*pl.*); plural besides in: founde 218, but undecisive.

Weak: in *ēd*: in *c.*: declarēd 17, considrēd 19, renouēlēd 23, entrēd 45, blessēd 50, formēd 123, etc. (27 cases).—*In H.*: -huwēd 2, sugrēd 5, callēd 25, gouernēd 57, Rootēd 69, Steynēd 135, Blessyd 143, made = makēd 298, etc. (17 cases).

In ed (t): in *c.*: Meued 22, herd 101, brent 133, past 239, 247, kept 248, etc. (10). Doubtful are the participles rhyming with each other as: exiled 27, reconciled 28, etc., or with preterits as: notified 110, etc.—*In H.*: Spreynt 121, I-left 220 (compare: I-blent 130, Imeynt 137), Meynt 347. Rhyming are: to-Rent 127, spent 129, I-blent 130; depeynt 134, Imeynt 137, atteynt 138.

Polysyllables and contracted forms: in *c.*: ráueshed 52, enlú-myned 95, pýniched 237, fýnysched 274, bányshid 383; sprad 93, bent 255, put 263, hurt 318, fed 409.—*In H.*: fúlfilled 197; Fret 34, sent 224, sprad 298.

About: infecte *c. l.* 143 see note to this line.

§ 6. THE AUTHORSHIP.

The first of our poems is cited by Tanner as 'Philomela' among Lydgate's works. In his *Bibliotheca Britannico-Hibernica* (1749), p. 491, l. 11 f. a., we read:

A saying of the nightingale signifying Christ: Ad Annam duciss. Buckingham. Pr. pr. prosa. "It is seyd that the nightingale." Pr. l. "Go lityll . . . prynces dresse." MS. Cotton. Caligula A II. MS. C. C. C. Oxon. 203.

Besides him, only Ritson mentions the title of our poems in his *Bibliographia Poetica* (1802), but, unfortunately, he has rather lost ground since the publication of Dr. Schick's *T. G.* (see p. cxlviii ff.).¹ In his long list of Lydgate's writings Ritson quotes as No. 213:

A saying of the nightingale touching Christ: "In Iune whan Titan was in Crabbes hede" (Caligula A. II. & the Harley MS. 2251).

And indeed, we immediately meet with his incorrectness; for the title and the first line of the poem he cites agree only with H (or A; but this he apparently was not aware of). As to c, he seems to have known the MS. and the poem as one of Lydgate's works, but afterwards, when compiling his *Bibliographia*, the similar subject led him astray, and he forgot that neither the title nor the beginning of the poem was the same as in H (and A).

If we had no other argument than this statement of Ritson's to bring forward in favour of Lydgate's authorship, we could hardly venture to support our opinion. But Tanner's judgment is much more reliable, and, besides his authority, the internal evidence is, as we shall see, so striking, that we cannot but attribute this first poem to Lydgate. As the poem has not yet been printed, we need not wonder that the common sources like Bale and Pits do not mention it.

The second poem is acknowledged as one of the monk's works by Stowe: both MSS. got their titles from the hand of this chronicler, and at the end of A we find: *Of this Balade Dun Iohn Lydgate made nomore*. This testimony of Stowe is the more valuable, as it goes back, according to his own words (see § 2), to Shirley. Then [1802] again we may refer to Ritson, and, at last, to *Warton-Hazlitt*, iii, 53, note 1:

"Lydgate in his Philomela, mentions the death of Henry Lord Warwick, who died in 1446. MS. Harl. ibid. (2251). 120. fol. 255."

Though this statement about Lord Warwick is disputed, as we

¹ But compare also: Brotanek, *Die Englischen Maskenspiele*. [*Wiener Beiträge zur Englischen Philologie* xv.] Wien, 1902, p. 9.

shall see (compare § 7), the notice nevertheless gives evidence that Warton and Hazlitt considered the H-version to be one of Lydgate's works.

Examining and comparing the style of the poems, which offers the strongest support in favour of Lydgate's supposed authorship, I venture to remark that it is superfluous to cite examples from H, as all said about e may also, *mutatis mutandis*, be applied to H.

Firstly, as we have seen, the metre in e is the same as in H. We have o- and o-rhymes, e- and e-rhymes (not, however, -ere and -ire-rhymes, as in the *T. G.*, p. lxi); the disregard of the final e in the rhymes has made progress; we find, e. g., a considerable number of i- and ie- rhymes. Other licences of Lydgate as to the structure of the verse exhibit themselves throughout the poem (see § 4; especially type C.), so that we are fully authorized in claiming the evidence of the metre in support of Lydgate's authorship. The language, in the main, shows the same character as, for instance, the language of the Temple of Glas, Complaint of the Black Knight, and Horse, Goose and Sheep; compare the outlines of grammar in the editions of Dr. Schick, Dr. Krausser, and Dr. Degenhart.

Again, the style is entirely Lydgatian. As we have no convincing external evidence, we may be allowed to draw the special attention of the reader to the peculiarities of Lydgate, found in the first poem. When we compare Dr. Schick's remarks about the monk's style (*T. G.*, p. lxxxiv and cxxxiv ff.; see also Gattinger, p. 70 ff.), we must say, that—so far as the different subject does not exclude comparison—all these characteristics are to be observed in our poem. The very beginning of the poem gives us an argument:

“Go, lityll quayere, . . .”—these introductory lines are entirely in accordance with his usage. Not only are the ideas, the expressions used in that stanza nearly all found in his envoys, so e. g.: *M. P.* 45, 48, 149; *Kk. I.*, f. 196 a; *T. G.*, ll. 1393¹–1403, but even the characteristic “lityll” is not wanting, which he never forgets, be it a poem of 35 or 35,000 lines (*Falls*, 219 b 1). Though his favourite request “to correct” his poem² has not found a place in this very first stanza, he afterwards cannot conceal his self-depreciatory manner; compare ll. 18, 88/9, 112, 177, 181, 182.

Further, the astronomical allusions, ll. 25, 26, 45, 92, the framework of a vision, st. 7–15, the sleepy poet, l. 44, the season-motive, st. 4, the reference to his real or supposed source, ll. 108, 114, 238,

¹ See note to this line.

² See note to l. 1400 of the *Temple of Glas*.

344, the use of Latin and foreign words, ll. 308, 388 (see Köppel, *Laurent's de Premierfait und John Lydgate's Bearbeitungen von Boccaccio's De Casibus Virorum Illustrium*. München, 1885, p. 40), all these points are quite as common in Lydgate's works as are the numerous anacolutha which occur in this short poem; compare st. 4, 8, 9, 10, 13, 16, 20, 27, 34, and ll. 412, 413.

A pretty large number of Lydgatian stock phrases could be gathered from our poem; but on this point I had better refer the reader to Gattinger, pp. 72, 73 and Schleich, *Fabula*, p. 64 ff.

In respect to the theological matters, for instance, Pride the chief sin, etc., see Triggs, *Assembly*, Literary Studies, 10, 11, and the notes to our two poems.

All these points, I think, give evidence that the style of our poem is entirely in accordance with the common features of Lydgate's works. Besides, I shall give in the notes quotations from other poems of our poet, which will show that the whole atmosphere of the poem, the whole range of ideas, the vocabulary,¹ the motives and allegories are essentially the same as in the other works of the monk.

§ 7. THE DATE.

The first stanza of the c-version contains the dedication to a Duchess of Buckingham, which allows us to fix the date of the first poem pretty exactly.

Go, lityll quayere, And swyft thy prynses dresse,
Offringe thyselve wyth humble reuerence
Vn-to the ryght hyghe and myghty pryncesse,
The Duches of Bokyngham, and of hur excellence
Besechinge hyre, that, of hure pacyence,
Sche wold the take, of hure noble grace,
Amonge hyre bokys for the Asygne A place.

As the compiler of the index of MS. C rightly points out, this Duchess is Anne, daughter of Ralph Nevill, first Earl of Westmorland. Her mother was the Earl's second wife,² Ioan Beaufort, daughter of John of Gaunt and his second wife, Katherine Roet, sister-in-law (?) to Chaucer.³ She married Humphrey Stafford, who was created Duke of Buckingham 14 September, 1444 (*D. N. B.*

¹ e. g. *adolescens* c l. 267.

² He *m.* secondly, before 3 Feb. 1397, Joan (formerly Joan Beaufort, spinster), widow of Sir Robert Ferrers, the legitimated dan. of John (Plantagenet, called "of Gaunt"), Duke of Lancaster, by Catharine, da. of Sir Payne Roet.—G. E. C. *Complete Peerage*, viii. 111.

³ See Skeat, *Chaucer* II, p. lxix, and I, p. li, § 43.

liii, p. 451).¹ This date fixes the *terminus a quo* to the last months of the year 1444.

We are fortunate enough to find another allusion in our poem which allows us to determine the date more closely: st. 48, ll. 330–333 we find:

A myghty prince, lusty, yonge, & fiers,
Amonge the peple sore lamented ys:
The duc of Warwyk; entryng the oure of tierce
Deth toke hym to whom mony sore shall mysse.

The Duke of Warwick who is mentioned in these lines, is Henry Beauchamp, Duke of Warwick (from April 5, 1444), and is said (without evidence) to have been King of Wight, Jersey and Guernsey² from 1445. The date of his death is disputed. It is given as June 11, 1445, by *D. N. B.*, iv, p. 28 *b* and the *Nouvelle Biographie Générale*, p. 556; but neither of these, nor both combined, can stand against the best authority, Mr. G. E. Cokayne, who in his *Complete Peerage*, viii. 59 (1898), adopts the date given by Baker in his *Northamptonshire* ii. 219, 11 June (1446), 24 Hen. VI. This is confirmed by the grant of Letters of Administration to him on 17 June 1447 at Lambeth. He was the son of Richard Beauchamp, Earl of Warwick, d. at Rouen, 4 Oct. 1439, regent of France during the absence of the Duke of Bedford (*D. N. B.* iv, p. 29 a–31 a),³ and brother-in-law to Richard Nevill, who married Anne, Henry's sister and heiress,⁴ in whose right he was created afterwards Earl of Warwick, and who is well-known as the

¹ In the *Nouvelle Biographie Générale*, vii, p. 707, however, we find the notice: En 1445, ce comté [Buckingham] passa à la maison de Stafford, dans la personne d'Edmond, comte de Stafford, qui fut fait Duc de Buckingham l'année suivante.

² "He is asserted (*Mon. Ang.* ii. 63; Leland's *Itinerary*) to have been, also, crowned *King of the Isle of Wight*, by Henry [VI], but for this (Coke, *4th Inst.*, p. 287; Stubbs's *Const. Hist.* iii. 433) there is no evidence" (*Nat. Biogr.*, in an article written by J. H. Round) . . . He died without male issue at his birthplace, Hanley Castle, 11 June, 1446.—G. E. C. viii. 59.

³ See also Schick, *T. G.*, p. xciii.

⁴ One of the sisters. Earl Richard left 4 daughters, coheirs on the death of Duke Henry's girl Anne, b. at Cardiff in Wales, Feb. 1442–3, d. an infant, at Ewelme, Oxon. 8 Jan. 1448–9, and was bur. at Reading Abbey. "Those four coheirs, all of whom left issue, were (1) Margaret, m. John (Talbot), Earl of Shrewsbury, which Lady was mentioned in the entail of the Earldom of Warwick, cr. in 1450; (2) Eleanor, m. firstly Thomas (de Ros), Lord Ros, who d. 18 Aug. 1431, secondly Edmund (Beaufort), Duke of Somerset, slain 22 May 1455, and thirdly, Walter Rodesley; (3) Elizabeth, m. George (Nevill), Lord Latimer, who d. 30 Dec. 1469; (4) Anne, only da. by the second wife [Isabel, Baroness Burghersh, a grand-daughter of Edw. III.], who m. Richard (Nevill), Earl of Warwick, so cr. in 1449."—G. E. C. viii. 60. Duke Henry was 'scarce ten years of age' when he married in 1434. His father's first wife was seven years old when he wedded her.

"King-maker." This Richard was the nephew of the above-mentioned Anne, Duchess of Buckingham, to whom Lydgate dedicated the poem.

These facts confirm to a certain extent the authorship of Lydgate. As we find in Schick, *T. G.*, p. xciii, the poet was, during his sojourn in France, in the service of Lord Richard of Warwick, the father of Henry, mentioned in st. 48. Therefore we are not astonished to find this allusion in a poem of Lydgate's, the more so as the Duchess of Buckingham herself, to whom the poem is dedicated, was, as we have seen, the aunt of Henry's brother-in-law.

We must therefore fix the date of the c-version in the second half of the year 1446, considering that the poet says, "lamented ys," and that it is most probable that Lydgate's dedication to the Duchess Anne, she being related to the deceased Duke of Warwick, was in some way connected with this sad event.

As to the date of the other version it is no easy matter when we attempt to fix it. There are no allusions to historical events to be found in the poem. Only, the note by Stowe, at the end of H: Of this Balade Dan Iohn Lydgate made nomore,¹ might possibly induce us to date it before c, but a glance at the metre makes us immediately withdraw this conjecture, as the numerous examples of type D, for instance, would rather prove a later date. The language cannot help us, nor any other internal evidence, so that the best we can do, is to omit the fixing of any date at present; perhaps, later on, we may be more fortunate, and light upon some clue.

§ 8. THE SOURCES.

As we have already stated in a preceding paragraph, both poems have a common source, which is also referred to by the poet himself in MS. c, l. 108:

106. This brid, of whom y haue to you rehersed,
 Whych in her song expired thus ande deyede,
 108. In latyn fonde y in a boke well versed,

There are two "Latin Books" known under the title "Philomela." The one, of a fairly large size, is a work of John of

¹ As this statement was no doubt copied by Stow from his Shirley original, we may fairly compare it with the like entry in the Lydgate and Burgh's *Secree of Secrees* (?1446, Schick), after the poet's decease, and conclude that the cause of the break-off in the Nightingale poem was Lydgate's death. This is borne out by the character of the metre, as the many examples of type D tend to prove a late date. — F.

Hoveden (Howden, Yorkshire), but has nothing in common with our poems here but the title (compare *D. N. B.* xxvii, 427 *a ff.* and Hahn, Arnold, *Quellenuntersuchungen zu Richard Rolle's Englischen Schriften*. Halle, 1900, p. 3 and note). The other, the source of Lydgate's poems, is a shorter Latin poem, also called "Philomela," printed among Bonaventura's works, *e. g.* in the edition of Ad Claras Aquas (Quaracchi) 1882-1898, tom. viii, p. 669-674. This poem, the authorship of which is uncertain, was of great popularity during the Middle-Ages. At that time it was generally ascribed to Bonaventura,¹ but the editors of the edition above-mentioned reject his authorship,² whereas the probability of John Peckham³ being the author is more likely. There are more than thirty Latin MSS.⁴ extant, and many imitations and translations.⁵ The poems here printed represent the English imitations; compare *Warton-Hazlitt*, i, p. 172 note; *D. N. B.* xxvii, p. 427; Schick, *T. G.*, p. xcvi and Addenda.

The two poems do not bear a like amount of resemblance to their model. MS. c follows much more closely than H (see later) the Latin poem, as a short analysis of the two will show.

Before we sketch the contents of the poems, we have a few remarks to make on the opening words in MS. C. In most of the MSS. of the Latin version we find prefixed to the poem a short admonitory treatise in prose, the genuineness of which is rejected by the editors of Bonaventura's works. Similarly, there is, in MS. C

¹ Lydgate, of course, was acquainted, at least in his way, with the works of Bonaventura; he cites him, *e. g.* *Court of Sapience*, c 6a (? englisht his *Life of our Lady*).

² See S. Bonaventura opera omnia. Ad Claras Aquas (Quaracchi) 1898. 2^o. tom. viii, p. 669, note 3, and Prolegomena c. III, a. 1, § 7.

³ See *D. N. B.* xlv, p. 190 ff. (*Philomela*, p. 196 *a*) and Hook, W. F., *Lives of the Archbishops of Canterbury*. London, 1865. 4^o. See also the article "Hoveden" in *D. N. B.* xxvii, p. 427, and Horstmann, *Yorkshire Writers*, ii, p. xxxix.

⁴ Most of the MSS. are enumerated in the Prolegomena of the Quaracchi-edition, tom. viii. I only add the following: Penbroke College, Cambridge, B. 3. 19, Harl. 3766, Cotton Cleopatra A XII, Land 402, Rawlinson C. 397 (Rawlinson C. 348 is but one leaf, missing in Rawlinson C. 397), Digby 28, University Library, Cambridge, Ee VI, 6.

⁵ *Philomena S. Bon. castellane traducta et dilatata carmine et prosa per cantus ipsius Philomenæ*, by Mathæus a Nativitate. Salmanticae, 1471.—*Filomena de S. Bonaventura, sive tractatulus hoc titulo, Hispanice versus*, by Ludovicus Granatensis. Adiciones al Memorial de la vida Christiana. Salmanticae, 1577.—*S. Bonaventurae Philomena, editio carmine Italico*, by Jacobus de Porta. Venetiis, 1586.—*Die Nachtigall des hl. Bonaventura*, by E. Vötter. München, 1612.—*Melch. v. Diepenbrock, Geistlicher Blumenstrauß*. Sulzbach, 1862 (pp. 302-333, with the Latin text).—The anonymous translation: *Des hl. Bonaventura Philomele oder Nachtigallenlied*. Lingen, 1883—and that by Leberecht Drewes were not accessible to me.

only, a kind of prose introduction, not intended to suggest to the reader the necessary elevation of mind, but simply to give a concise epitome of the principal contents. These lines in C, however, reproduce the ideas of the poem so incorrectly that we cannot consider them as originally written by the poet, but must presume them to be the work of a scribe :

Matutina—Beginning of the World, Fall of Adam, Nativity of Man, “patris sapiencia.”

Hora I.—Noah.

[Hora III. =] “crucifige”—Abraham.

Hora VI. } —Resurrection, Ascension, Pentecost, Corpus-Christi-

Hora IX. } Day.

Compared with the real structure of the c-version below, this short analysis exhibits too serious discrepancies to allow us to attribute this introduction to Lydgate.

We now return to the comparison of the two poems :

Structure of the Latin Poem.

- St. 1-4 : Introduction,
 5-10 : The story of the nightingale,
 11-13 : General interpretation of the story and
 14-16 : of the single hours.

Then follow the special meditations of the different hours :

- 17-24 : Matutina,
 25-34 : Prima,
 35-47 : Tertia,
 48-77 : Sexta,
 78-90 : Nona.

Structure of the c-version.

- St. 1-6 : Dedication and introduction,
 7-15 : The story of the nightingale,
 16 : The source, .
 17 : General interpretation.

Then the meditations of the single hours follow :

- 18-28 : Aurora,
 29-39 : Prime,
 40-48 : Tierce,
 49-54 : Sexte,
 55-59 : Nones.

This shows clearly that the structure of the c-version is wholly borrowed from the Latin source. Lydgate only omitted the short interpretation of the hours, st. 14–16 of the Latin poem, to which we do not find corresponding lines in the c-version. But we must state that, though the story of the nightingale and the general interpretation are the same in both, the English poet treats different subjects in the meditations for the single hours. In the Latin source we have the following themes :

14. *Mane vel diluculum* hominis est status,
In quo mirabiliter Adam est creatus.
Hora prima, quando est Christus incarnatus,
Tertiam dic spatium sui incolatus.
15. *Sextam*, cum a perfidis voluit ligari, .
Trahi, caedi, conspui, dire cruciari,
Crucifigi denique, clavis terebrari
Caputque sanctissimum spinis coronari.
16. *Nonam* dic, cum moritur, quando consummatus
Cursus est certaminis, quando superatus
Est omnino zabulus et hinc conturbatus.
Vespera, cum Christus est sepulturæ datus.

In the c-version we always find two subjects for each hour, one from the Old and the other from the New Testament, *i. e.* from the passion of our Lord :

Aurora : Creation of the world, fall of Lucifer, fall of Adam—
Jesus taken Prisoner,
Prime : Noe—Christ before Pilate,
Tierce : Abraham, Sodom—Christ led to Calvary,
Sexte : Dathan and Abiron—Christ on the cross,
Nones : Adam banished—Christ dies.

This comparison proves that, though Lydgate adopted the general idea and the structure of the poem from Peckham, he was by no means a slavish imitator, but on the contrary followed his own bent.

Again we find another trace of Lydgate's originality. To the parallelism of the quotations from the Old and New Testament, he adds the comparison of the ages of man with the different hours of the daily divine service. At each hour he subsequently addresses people of another, higher age ; compare

st. 23 : " Aurora "—l. 156 :

Be-thenke thy-self, hough porely þu was born

st. 35/6 : "Prime"—l. 239 :

O thow, that hast thus past the oure of morow

l. 247 : Ande of thy tendre age art past the yeres,

st. 43/6 : "Tierce"—ll. 299, 300 :

And namely ye that are in the third age

Of your lyfe ande passed morow & prime,

ll. 316, 317 : Thenk on this oure, thou wreeched synfull man,

That in this age hast reson, strenght, and hele,

st. 52 : "Sexte"—ll. 358, 359 :

And, in speciall, ye of perfyte age,

This oure of sixt, in myddes of your lyfe,

st. 59 : "Nones"—l. 412 :

That, fro this worlde when so we shall deseuer.

I think we cannot carry the comparison further, as most of the ideas found in c are commonplaces, which do not rise above the average education of a priest in those times. Therefore, even when we find the same ideas in both poems, it is no proof that Lydgate borrowed them from Peckham.

The "Monk of Bury" had, of course, an extensive knowledge of Holy Scripture.¹ We give here a list of all lines to which parallel passages are to be found in the Bible, which I consider as Lydgate's second principal source. The references are from the Vulgate.

[114 : see note to this line].

ll. 121-124 : Gen. i.

ll. 125-126 : Is. xiv. 12-16.

[129, 130 : see note to these lines].

l. 133 : Mat. xxv. 41.

l. 136 : Gen. iii. 1-6.

ll. 139, 143 : Rom. v. 12.

ll. 150, 383 : Gen. iii. 23, 24.

[ll. 164-168 : see note to these lines].

l. 185 : Jo. i. 29.

l. 188 : Mat. xxvi. 48-50 = Mar. xiv. 44-46 = Lu. xxii. 47,
48, 54 = Jo. xviii. 5, 12.

l. 189 : Mat. xxvi. 56 = Mar. xiv. 50-52.

l. 203 : Gen. vii. 10.

l. 205 : Gen. vii. 13.

ll. 206-208 : Gen. vii. 21.

¹ See Koppel, l. c., p. 48 f., Gattinger, p. 37/8, and again Koeppl in *Englische Studien* 24 (1898), p. 281 f.

- l. 220 : 1 Pet. i. 18, 19.
- l. 224 : Lu. xv. 7, 10.
- ll. 225-226 : Ezech. xxxiii. 11; (Sap. i. 13); 2 Pet. iii. 9.
- ll. 235, 279-280 : Gen. x.
- ll. 236 : Gen. xi. 1-9, xiii. 13, xviii. 20, 21.
- l. 244 : 2 Tim. ii. 26.
- l. 252 : Mat. xxvi. 59-60 = Mar. xiv. 55-59.
- ll. 253-254 : Mat. xxvii. 2, 11 = Mar. xv. 1 = Lu. xxiii. 1 =
Jo. xviii. 12, 28, 29.
- ll. 257-259 : Mat. xxvi. 67 (xxvii. 30) = Mar. xiv. 65 (xv. 19).
- l. 260 : 2 Macc. vii. 28 = Hebr. xi. 3.
- ll. 262-263 : Mat. xxvi. 53.
- ll. 271-272 : Prov. v. 6.
- ll. 281-282 : Gen. xv. 6.
- ll. 283-284 : Gen. xv. 5.
- ll. 291 : Gen. xix. 24, 25.
- l. 296 : Gen. i. 27.
- ll. 302-303 : 1 Pet. v. 8.
- ll. 307-308 : Mat. xxvii. 23 = Mar. xv. 13, 14 = Lu. xxiii.
21 = Jo. xix. 6, 15.
- l. 310 : Mat. xxvii. 28 = Mar. xv. 17 = Jo. xix. 2, 5.
- l. 311 : Jo. xix. 4, 5.
- l. 312 : Mat. xxvii. 29 = Mar. xv. 17 = Jo. xix. 2, 5.
- l. 313 : Jo. xix. 17.
- l. 314 : Mat. xxvii. 33 = Mar. xv. 22 = Lu. xxiii. 33 = Jo.
xix. 17.
- ll. 348-350 : Num. xvi. (1, 2) 31-33.
- l. 365 : Mat. xxvii. 31 (45) = Lu. xxiii. 33 (44) = Jo. xix. 18,
but Mar. xv. 24, 25 (see ll. 379, 380).
- ll. 366, 375 : Mat. xxvii. 38 = Mar. xv. 27 = Lu. xxiii. 33 =
Jo. xix. 18.
- ll. 367-368 : Mat. xxvii. 48 (34) = Mar. xv. 36 (23) = Lu.
xxiii. 36 = Jo. xix. 29, 30.
- l. 384 : Gen. iii. 17-19.
- ll. 385, 387 : Jo. xix. 34.
- l. 386 : Jo. xix. 31.
- ll. 388-389 : Mat. xxvii. 46, 50 = Jo. xix. 30 (Mar. xv. 34, 37,
Lu. xxiii. 46).
- ll. 390-392 : Mat. xxvii. 45 = Mar. xv. 33 = Lu. xxiii. 44, 45.
- l. 399 : Mat. xxvi. 28 = Mar. xiv. 24 = Lu. xxii. 20.

- ll. 401-402 : Mat. xxviii. 1-10 = Mar. xvi. 1-8, 19 = Lu. xxiv.
 1-12, 51 = Jo. xx. 1-10 = Act. i. 9, 10.
 l. 403 : Act. ii. 1-4.
 ll. 404-406 : Mat. xxvi. 26 = Mar. xiv. 22 = Lu. xxii. 19.

This detailed list of references will, I hope, justify my opinion as to Lydgate's being influenced by the Bible.

The two sources which I have just investigated with regard to the first poem, have also exercised their influence on the II-version, though here the imitation of Peckham's work is by no means a close one. We may sketch the structure of the second poem as follows :

- st. 1-5 : Introduction : Secular interpretation of the song of the nightingale,
- st. 6-7 : The vision, in which the poet is addressed by an angel from heaven,
- st. 8-15 : Beginning of the heavenly messenger's tale, he introducing the nightingale meditating on Christ's passion.
- st. 16-22 : Her song, in which are contained :
- st. 23-33 : The words which Christ speaks.
- st. 34-54 : The nightingale's song goes on, but is not finished.

Were the poem complete, we should expect to find the end of the nightingale's song, the end of the angel's speech, and the conclusion of the vision. It seems that the poet found the task too tiresome, or he had some other reasons ; at all events, he did not finish his work—no doubt he died. We see, however, that here the structure of the Latin original is totally abandoned, the different hours are not even mentioned ; only the general idea of a religious interpretation of the nightingale's song is retained.

As to the other principal source, the Bible, the following list will show to what extent the poet has put his theological knowledge into this poem :

- ll. 95, 158, 212 : Jo. xix. 34.
- l. 101 : see c, l. 365.
- ll. 111-112 : see c, l. 399.
- ll. 122-123 : Mat. xxvii. 59 = Mar. xv. 46.
- ll. 124, 162, 164, 257, 258 : Jo. xix. 25-27.
- ll. 128, 191 : see c, l. 312.
- ll. 134, 135, 141, 142 : Is. lxiii. 1.
- ll. 137, 196, 201, 265 : see c, l. 368.
- l. 138 : see c, l. 254.

- l. 139 : see c, l. 252.
- ll. 148-156, 167-168, 304 : Is. lxiii. 2-3.
- l. 157 : Mat. xxvii. 50 = Mar. xv. 37 = Lu. xxiii. 46.
- ll. 160, 165, 170, 173 : see c, l. 189.
- l. 174 : see c, l. 366.
- ll. 179, 211, 213 : 2 Cor. v. 21 = 1 Pet. ii. 22.
- l. 206 : Mat. xxvi. 67, xxvii. 30 = Mar. xiv. 65, xv. 19 = Lu. xxii. 63, 64 = Jo. xviii. 22, xix. 3.
- l. 226 : Lu. ix. 58 (ii. 7).
- l. 231 : Mat. iv. 2 = Mar. i. 13 = Lu. iv. 1, 2.
- l. 232 : Jo. xix. 30.
- ll. 246-248 : see c, l. 404.
- l. 249 : Mat. xxvi. 27, 28 = Mar. xiv. 23, 24 = Lu. xxii. 20.
- l. 252 : Jo. xix. 34.
- ll. 253-254 : Jo. xix. 23, 24 (Mat. xxvii. 35, Mar. xv. 24, Lu. xxiii. 34).
- ll. 255-256 : Mat. xxvii. 57-61 = Mar. xv. 42-47 = Lu. xxiii. 50-56 = Jo. xix. 38-42.
- l. 259 : Lu. xxiii. 46.
- l. 264 : Jo. xviii. 19, 22, 23.
- ll. 276-280 : Jo. iii. 16, 17.
- ll. 289-290 : see c, ll. 313, 314.
- ll. 297-298 : Dan. iv. 7-9, 17-19.
- ll. 300-301 : Gen. xxxii. 10.
- l. 302 : Gen. xxviii. 12.
- l. 303 : Job xl. 20.
- ll. 307-308 : 1 Reg. xvi. 23.
- st. 45 : Num. xxi. 8-9.
- ll. 318-319 : Ezech. ix. 4-6.
- l. 320 : Ex. xxxvii. 17.
- l. 325 : Ex. xv. 23-25.
- ll. 327-329 : Ex. xiv. 16, 21, 22.
- ll. 330-333 : 1 Reg. xvii. 40, 49, 4.
- ll. 353-354 : Cant. iv. 8, etc.
- l. 358 : Cant. v. 1.
- l. 374 : Jo. i. 14.
- l. 375 : Lu. i. 28.
- l. 377 : Is. xi. 1, 10.

This list, even somewhat longer than the first, likewise shows Lydgate's knowledge of the Scriptures.

I first intended to collect all the lines which show the influence of other works, and give them here, but I preferred putting this material into the notes, in order to avoid repetition, as many of these quotations at the same time serve to illustrate Lydgate's language and style. I draw the attention of the reader to the notes to c, l. 90 and H, l. 5.

§ 9. CONCLUDING REMARKS.

I insert this last paragraph for the sole reason of giving a short summary of the researches.¹

Lydgate's *Nightingale* exists in two versions: one dates from the second half of the year 1446, the other is of uncertain date² and unfinished. Two MSS. of each version are preserved, and the texts are, on the whole, carefully handed down. Metre, language, and style are in accordance with Lydgate's general usage. As principal sources of the two poems, we find John Peckham's Latin poem "Philomela" and the Bible.

¹ Compare Schick, *T. G.*, p. xcv and xevi. ² See p. xxxviii, note 1.

I. The Nightingale.

[PROSE. INTRODUCTION. Not by Lydgate :
see p. xl.]

[MS. C.C.C.O. 203, p. 1] *Assit principio sancta Maria
meo. Amen.*

¹ it is seyð that the nyghtyngale of hure nature
hathe A knowleche of hure deth. And, lyke as
the swaň syngeth Afore his deth, so sche, in the day
of hure deth, Assendyth in-to the top of the tre and
v syngeth In hora matutina A lame[n]table note ; and
so aftyre, by mene degrees Aualynge lowere, hora
prima, hora tercia, hora sexta, et hora nona, tyll sche
com down in-to the myddys of the tre. And there, in
hora nona, sche dyeth. This ys moralysyd vn-to
x Cryste An[d] in-to euery crystyñ sowle, that schuld
remembre the ourys of Cristys passyoun. And allso
by ‘hora matutina’ ys vndurstondeñ the begynnynge
of the world, and the gret fall of owre ffadure Adam,
and the natyuite of euery mañ, And ‘patris sapiencia’
xv declared ; and in like wyse ‘hora prima, Crucifige,
hora sexta, And hora nona’ declared wyth the Ages
of the worlde in tyme of Noe and of Abraham, And
so forthe breffly touched the Resurectioun, the Ascen-
cyone, pentecost, And Corpus Cristi day et cetera.

The night-
ingale,

before her
death,
flies to a
tree-top,
and there,
at the hours
of divine
service
(Prime,
Tierce, Sexte,
and Nones,
sings mourn-
ful notes,
till in the
tree-midst
she dies.

These songs
are meant to
be a com-
memoration
of Christ’s
passion.

¹ For the wanting capital, see description of C. vii. prima] a above the line. tercia] see note to this line. viii. of] follows o. ix. moralysyd] ysy illegible. xiii. Adam] a above the line. xiv. patris] the first half illegible. xvii. Abraham] a above the line.

[PROEM. THE DEDICATION.]

[59 stanzas of *sevens*, *ababbc.*]

(1)

Go, little poem. present thy- self to the	Go, lityll quayere, And swyft thy prynses dresse,	1
	Offringe thyselfe wyth humble reuerence	
Duchess of Buckingham, and ask her for a place [p. 2] among her books,	Vn-to the ryght hyghe and myghty pryncesse, The Duches of Bokyngham, and of hur excellence	
	Besechinge hyre, that, of hure pacyence	5
	Sehe wold the take, of hure noble grace	
	Amonge hyre bokys for the Asygne A place,	7

(2)

till she reads thee to her courtiers,	Vn-to the tyme hyr ladyly goodnesse	8
	Luste for to call vn-to hyr high <i>presence</i>	
	Suche of hyre peple, that are in lustynesse	
	Fresschly encoragyt, as galantus in <i>prime-tens</i> ,	
	Desyrous for to here the amerouse sentense	12
	Of the nyghtyngale, and in there mynde embrace,	
	Who fauoure moste schall fynd in lones <i>grace</i> ,	14

[MS. Cott. Calig. A ii, leaf 59.]

(3)

to show them how to in- terpret the nightingale's song truly, <i>i. e.</i> in a spiritual sense,	Commandyng theym to here wyth tendernesse	15
	Of this your nightyngale the gostly sense,	
	Whos songe and deth declared is expresse	
	In englysh here, right bare of eloquence,	
	But notheles considred *the sentence :	19
	All loue vnlawfle, y hope, hit will deface	
	And fleschly lust out of theyre hertis chace,	21

(4)

The fresh season of May banishes the cold of winter.	Mened of Corage be vertu of the seson,	22
	In <i>prime-tens</i> renoueled yere be yere,	
	Gladying <i>euery</i> hert of veray reson,	
	When fresh[e] May in kalendes gan apere,	
	Phebus ascendyng, clere schynyng in hys spere,	26
	By whom the colde of wyntyr is exiled	
	And lusty seson thus newly reconciled.	28

1 lityll—And] *illegible by dirt.* 2 Offringe thyselfe] *illegible by dirt.* 4 Bokyngham] *a above the line.* 19 the] *de c.* 21 out] *above the line c.* 24 veray] *a preceeding veray blotted out c.*

(5)

To speke of sleep, hit nedes most be had	29	All creatures want sleep during the night :
Vnto the norishing of euery creature,—		
With-oute which braynes must be mad,		
Outragesly wakyng oute of mesure,—		
Excepte thoo that kyndely nature	33	the nightingale alone can spend this time
Meueth to wach, as the nyghtingale,		watching.
Whych in her seson be slep[e] set no tale.	35	

(6)

For sche, of kynde, all the someres nyght	36	She sings all night.
Ne seseth not with mony a lusty note,		
Wheder hit be dry or wete, derk or lyght,		
Redly rehersyng her lesoun ay be rote—		
Gret mervell is the enduryng of hir throte—	40	
That her to here it is a second heuen,		
So melodiouse ande mery is her steuen.	42	

[THE POEM.]

(7)

And, on a nyght in Aprile, as y lay	43	Near the end of April, I was lying sleepless,
Wery of sleep & of my bed all-so,		
Whene that the kalendes entred were of May		
(Whech of hir nature neither loueth of thoo),		
My herte with mony a thoght was ouer-go	47	troubled with heavy thoughts.
Ande with this troblus worlde sore agreued,		
But, as god wold, in hast y was Releued.	49	

(8)

Thys blessed brid, of whom y you rehersed,	50	[leaf 59, bk.]
As fer as that y godely myght hir here,		
So thorghly my hert raueshed had and persed		Long before day-break, I fancied that the
Ryght with hir longyng notes, hye and clere,		nightingale by her
Longe or the day[e]-rowes can a-pere,	54	ravishing song summoned me to follow her.
Ymagynyng that sche be my propre name		
Me calde ande sayde : “ A-wake & Ryse, for shame,		

(9)

Oute of thy slombre-bed of slouth & sleep,	57	
Remembring the vpon this lusty seson ”—		

36 For] ffo. 40 mervell] merevell hit. 42 mery] om.

4 I. *The Nightingale's Song in Aurora, Prime, Tierce.*

I rose Ande right with that oute of my bed y leep,
 Thenking in my conceyt, she seide me reson,
 and went on Ande walked forth—she yaf me gret encheson— 61
 till I found
 her singing
 and sitting
 on a green
 laurel. Ryght freshly sang vpon a laurer grene. 63

(10)

 Entendyng, as y romed vp and down, 64
 Putting all
 worldly
 thoughts out
 of my heart, Expelling clerly all wiffle negligence,
 Hir clere entoned notes and hir soun
 For to perceyue with all my diligence,
 I understood And sodenly conceyued y this sentence, 68
 at last that
 she was
 singing of
 her coming
 death. Hough that this brid, a-mong hir notes glade,
 Right of hir deth a note of mornying made. 70

(11)

So she sang Ande in Aurora, that is the morowe gray, 71
 in 'Aurora,'
 Ascending vp into this tre full hye,
 Me thoght she syngyng sayd this same day :
 " For all my myrthes ande my melodye,
 As nature will, about none shall y dye. 75
 My curious note ne shall noght me a-vayle,
 But mortail deth me sharply will a-saile." 77

(12)

and con- Contynvng so vnto the oure of prime, 78
 tinued doing,
 so in 'Prime,'
 Vpon the *bogh she euer sat and songe,
 But, down descendyng, she sayde in hasty tyme :
 " My lyfe be kynde endure shall not longe."
 But notheles thorgh-oute the wode yt ronge— 82
 Hir notes clere—so merily ande so shryll,
 The wyche enchesoned me tabide there styll, 84

(13)

[leaf 60] Till that hyt drogh forther of the day, 85
 in 'Tierce,'
 Aboute the oure of tierce, right as y gesse,
 That euer y-lyke with notes fresh ande gay
 She cessed not, whech y can not expresse
 So delitable, replet with all swetnesse, 89

59. 63 right] rygh. 63 laurer] laurcall. 65 clerly] clerkely.
 71 is] om. 75 will] woll. 76 noght me] me noght. 79 bogh]
 boght e. 81 endure shall] enduryth. 82 thorgh-oute] thorght-
 outh. 83 merily] mery. 84 there] om. 85 that] om. forther]
 ffethyre.

But euer among she song : " Ocy, ocy,"
 Whech signified, me thocht, that she shuld dye.

(14)

Ande aftir this, when Phebus in his spere	92	
Ouer all the world had sprad his bemes bright,		
Cavsynge the cloudes dym for to be clere,		
Ande derk[e] mystes enlumyned with his lyght,		
Aboute the oure of sixt then she a-lyght	96	and in 'Sexte.'
Ande singynge seet in myddes of the tre :		
" Ocy, Ocy, o deth, well-come to me ! "	98	

(15)

Thus, fro the morowe *to myddes of the day	99	
Ande all the nyght a-fore, with open eye,		
This bryd hath songen, as ye haue herd me say,		
Rehersyng euery tyde with melodie,		
But at the last, she shright—and sodenlye,	103	At last, in the evening, at 'Nones,' she died.
Hir songe, hir myrth, & melodye was done		
Ande she expyred aboute the oure of none.	105	

(16)

This brid, of whom y haue to you rehersed,	106	
Whych in her song expired thus ande deyede,		
In latyn fonde y in a boke well versed,		This story I found in a Latin book, and under- took to trans- late it.
Ande what in morall sense it signifiede,		
The whech in englysh y wold were notified	110	
To all that lusty are it for to here,		
Yf that my conny[n]ge sufficyent ther-to were.		

(17)

Be this nyghtingale, that thus freshly can	113	It is an alle- gory of the Christian soul,
Bothe wake and singe, as telleth vs scripture,		
Is Crist hym-self ande euery cristen-man		
Soule vnderstande, whech oweth of nature		which ought always to bear in mind the passion of our Lord as a remedy for a man'ssin.
Ande verray reson do diligence ande cure,	117	
Oute of the sleep of synne to a-wake, & ryse,		
Ande to remembre, ande fully aduertise,	119	

90 song] schange. 95 enlumyned] enlewmyde. 96 sixt] vj.
 97 seet] sate. 99 to] to the c.C. 106 of] to. 111 To all]
 Toull ull. lusty] a preceding are blotted out c. 112 conny[n]ge]
 conynge. 115 cristen-man] kyrsteñ manes. 118 a-wake]
 wake.

(18)

[leaf 60, bk.] That be Aurora is vnderstonden right 120
 By 'Aurora,'
 understand
 the creation
 of the world,
 The first begynny[n]g of this world of noght,
 Ande how grete god, of his endles myght,
 Hath heven ande yerth formed with a thoght,
 And in six dayes all oder thynges wroght, 124
 Ande hogh gret noubre of angels bright & clere
 Fell down for pride to helle with Lucifere. 126

and how,
 for pride,
 Lucifer was
 cast down
 into Hell.

(19)

Therefore *Hygh or lowe, wheder-so-euer thou be, 127
 man ought
 to be humble.
 Enprunte that fall right myndely in thy hert
 Ande arme the surely with humylite
 Ayen all pride, yf thou wylt lyue in *quert!
 Saue thy soule, or elles shalt thou smerte 131
 For all thy wor[l]dly pride ande veyne desyre,
 Ande euer in hell be brent with endles fyre! 133

(20)

In this hour, Muse on this morow further, and conceyue 134
 Adam and
 Eve sinned
 by envy:
 How that oure fader Adam ande also Eue,
 Whom that the sotell serpent can deceyue
 Of pure envye and caused to mischeue,—
 Ande let theyr smert thi herte perse & cleue: 138
 Thenk well that fall is to thi-self extended
 Ande, nade Crist died, it had not yit be amended!

we are still
 under the
 curse of their
 misdoing,

(21)

and, without Before whos deth the gret Infyrmyte 141
 Christ's
 mercy,
 should be
 separated
 from God,
 Of that offenses, cleped originall,
 Thorogh-oute the world infecte had vch de-gre,
 That, when they deyed, streyght to hell went all,
 *Tyll fro the trone a-bofe celestyall 145
 Crist, consydering the gret captyuete
 Of all man-kynde, cam *doune of pure pite. 147

(22)

as Adam was This hygh forfet whych Adam sone had doñ 148
 driven from
 Paradise.
 Was grounde & cause of oure mortalite

121 begynny[n]g] begynnynge. world] worde. 124 six] vj.
 127 Hygh] Hyght e. 128 fall] schall. 129 the] the rygh.
 130 quert] quarte e. 131 Saue] Safe so. smerte] semrt. 132
 wor[l]dly] worldely. 139 thi-self] they-selfe. 140 amended]
 mendyt. 143 Thorogh-onte] Throgh-onte. 145 Tyll] Thyll
 e. a-bofe] Alone (*blotted out*) abofe. 147 doune] dom e.

And paradise made hym for to voide *Anone :

Oo sely appell, so eten of a tre !

O welthy pepyll, in *your* prosperite 152

Thenk euery morowe how þat *your* wor[l]dly wele

More lykly ys, safe grace, to hyrt then hele ! 154

(23)

Ande in Aurora further to procede, 155

[leaf 61]

Be-thenke thy-self, hough porely þu was born

Do not forget
thy birth in
poor estate.

Ande, as kynde will, *þu nedes mvst succede

In pyne ande wo, lyke other the be-form :

Deth cometh in hast, he will not be for-born, 159

Death may
suddenly slay
thee.

For in the oure of thy natiuite

He entered first & manaced the to sle. 161

(24)

In-to the wor[l]de what hast thou broght *with* the 162

But lamentacioñ, wepyng, woo, & crye ?

Non other richesse, safe only lyberte,

With which god hath endowed the richly,

Ande byddeth the frely chese to lyue or dye : 166

By thy own
free will thou
mayst live or
die for ever.

Fro one of tho ne shall thou not desener,

In Ioie or wo to liue or dye for euer. 168

(25)

Be nothyng prowde thy byrth thus to remembre, 169

Thou hast thy youth dispended folilye,

Every mor-
row remem-
ber the sins
of thy youth,

Ande vrest with othes gret thy lord dismenbre,

Ande other-wyse yit lyuest thou viciously.

Call to thy mynde these thinges by & by, 173

and pray to
God for re-
mission.

And euery morowe, thogh thou lust to sleep

Ande softly lye, a-wake, a-ryse, and wep ! 175

(26)

But, forther to declare in speciall 176

In this very
same hour

This oure of morowe, yf þat y connyng hade,

Ande hogh this brid thus song with voice mortall

Ande in hire song a note of mornyng made,

150 Anone] or none c. 153 wor[l]dly] worldly. 154 More]
e above the line c. 155 Ande] An. 156/7 þu] u above the line c.
156 þu] follows erasure c. 157 þu nedes mvst] þu nedest mvst
c; thou moste nede C. 159 will] woll. 162 wor[l]de] world.
165 With] a preceding Wh blotted out c; With the C. 166 byd-
deth the] by the. 167 shall] schalt. 171 lord] lord. 172 thou]
om. 173 these] this. 177 yf] ycf.

S I. *Remember Christ's death, and at Prime, Noah's Flood.*

Konnyng and langage in me are so fade, 180
That nedes y mvst in hvmble wyse exhort
You that are konning, with pacience me supporte.

(27)

Oure lorde *Ihesus*, the faidres sapiens, 183
The well of trewth & sothfastnes diuine,
The lombe vnspotted, the grounde of Innocence,
That gyltles for oure gylt lust to declyne,
Christ was betrayed, and taken prisoner by the Jews. This oure of morow, cleped matutyne, 187
Falsly be-trayed, and with þe Iewes taken,
And of hys o[w]ne disciples sone for-saken : 189

(28)

[leaf 61, bk.] O synfull man, this oure the aght remord, 190
That standest exiled oute fro charite,
Never forget this humble suffering;
To thenke howe that thy maker & thy lord
So lowly suffred this reprefe for the,
Yevyng the ensample, that with humilite 194
Fro morow to nyght thou folow shuld his trace,
and do thy best to follow this example.
Yf thou in heuen with hym wilt cleyrne a place.

(29)

Fro morow to nyght be-tokenes All the tyme, 197
Syth thou wast born streyght tyll þat thou dye.
Thus endyth the first oure and now to prime.
In 'Prime' Ande be this oure, what we may sygnifie,
In whych this brid thus songe with melodie, 201
The seconde age ys clerly notyfyed
the Flood broke in,
When all the world with water was destroyed, 203

(30)

In tyme of Noe whom for hys ryghtwysnesse, 204
And with hym seuen, all-mygthy god reserued ;
And elles all oder for synne ande wretchednesse,
Of verey rygour, ryght as thay had deserued,
In that gret flood were dreynt and ouer-terved. 208
Except viij soules, all perysched, lesse and more,
And they preserued, this world for to restore. 210

188 Iewes] ywes. 189 o[w]ne] oune. 195 nyght] uygh.
196 Yf] Yeff. 198 wast] were. 201 thus] om. 202 age] om.
210 for] om.

(31)

This oure, to thenke that with the water wan 211

Noght all the world was ouerflow for synne,
Aught for to exite euery maner man,

That vice ande vertu can discerne a-twynne,

All vice to eschew and vertuosly be-gynne 215

Therefore
eschew sin,
and live
virtuously.

Oure lord to plesse, thenkyng furthermore,

He *hateth synne now as he dud be-fore, 217

(32)

Thagh that hym lust of mercy and pite, 218

God is not
hasty to take
vengeance;

As for a tyme, his vengeance to differre,

Sith with hys precious blod vpon a tre

Hath boght oure soules—was neuer thyng boght
derre :—

*Ley to thy sore, & let no-thing lye nerre 222

Then this same salfe, to hele with thy smert :

He rather
likes a peni-
tent sinner.

Full glad ys he, when so thou wilt conuert. 224

(33)

For of the synner the deth he not desireth, 225

[leaf 62]

But that he wold retorne to lyfe a-yeyn.

For, whosoener in dedly synne expyareth,

Ther is no pardon that may abregge his payne.

If thou die in
deadly sin,
thou forfeit-
est pardon.

This to remembre aught cause the to restreyn 229

Fro euery synne þat wyll this lord displese

And for to vse that hym may queme & plesse. 231

(34)

Ande on this oure to thenke furthermore, 232

When all the flood *aswaged was and cessed,

They, not considryng the gret vengaunee afore,

The seed of Noe, whych gretly was encrested,

But vn-to vice on veh syde ran and presed, 236

Noah's pos-
terity soon
forgot God's
judgment,
and turned
to evil;

For which they pvnished were with plages sore,

As in the byble more pleylny may ye here. 238

(35)

O thow, that hast thus past the oure of morow 239

but thou, ad-
vanced in life,

Ande newly entrest in *the oure of prime,

212 Noght] How. 214 a-twynne] Atweñ. 217 hateth]
hatheth c; hateth C. be-fore] Afore. 220 vpon] Appoñ.
222 Ley] Ley that c. 223 with] with All. 233 aswaged was]
was aswaged c. 236 vn-to] in-to. 240 newly] follows erasure c.
in] in-to. the oure] thoure c.

beware of the
sins of thy
forefathers
and the at-
tacks of the
Fiend.

Aught to be war to here of woo and sorow
Which in this worlde hath be a-fore thy tyme,
And of the fend, that *redy is to lyme 243
Thy soule wyth synne & each the in his snare,
Yif he in vertu the bareyne fynde and bare. 245

(36)

God has pro-
tected thee,
as a youth,
against evil;

Ande namely now, sith thou of Innocence 246
Ande of thy tendre age art past the yeres,
In which god the hath kept fro violence,
In all thy youth fro Sathan and his feres,
now do it
thyself with
the help of
Christ,
Dispose the nowe to sadnes and prayeres, 250
Remembryng specially vpon this oure of prime,
Hogh Crist acused falsly was of Cryme, 252

(37)

who, in this
hour, was led
before Pilate,

Taken ande lad afore the presydent, 253
Pounce Pylat, that Iuge was of the lawe,
His handes bounde, his nek with boffettes bent,
On euery syde to-togged and to-drawe.

and there
suffered
much from
the Jews.

He, ffull *of pacience, suffred all & sawe 257
Hogh that the Iewes, fals and voide of grace,
There all defouled with spet his blessed face. 259

(38)

[leaf 62, bk.]
All these
pains He
endured

Se, hogh this lord that all thing made of noght, 260
To saue mannes soule, wold suffre this repref,
That myght haue staunched & cesede with a thoght

to give us an
example of
patience.

The Iewes malice & put theym to myscheef,
To oure ensample, þat we shuld suffre grefe 264
Aftir oure desert and paciently hit take
For hym that all wolde suffre for oure sake. 266

(39)

Young gal-
lants, re-
member this
hour against
the attacks of
wantonness.

O lusty gaylauntes in youre adolescens, 267
Let not this oure of prime fro you deseuere!
When ye be stered to wanton in-solence,
*Restreyne your-self & in your herte thenk euer
Solomon
warns you.
How Salomon sayde; he cowde perceyve neuer 271

243 redy is] ys redy the c. 247 the] thi. 248 the hath]
hathe the. 253 afore] before. 257 of] of pite & c. 263
theym] them. 266 all wolde] wolde all. 269 be] beñ. 270
Restreyne] Restreynd c. 271 Salomon] Saloman.

The waunton weyes & dyuers of *your* youth,
For all the prudent wisdom that he *kowthe! 273

(40)

Thoure of pryme fynysched thus & ended,	274	
This brid all-wey perseuereth ande a-byt,		
Doun on the tre a-ualed and descended,		
Thoure of tierce clerely syngyng yit.		In 'Tierce'
The third age of the world be-tokeneth hyt,	278	the nightin-
In which thoo folk that doun fro Noe came		gale sang of
Gretly encreased in tyme of Abraham,	280	Abraham,

(41)

Which in his daies perfit was ande stable,	281	who led a
Dredyng oure lord and lynyng perfytyly ;		goodly life,
*To whom god swore, lik sterres in-nvmerable		and received
His seed he wolde encrese and multiplie.		God's pro-
But, notheles, moch peple viciously	285	mise ;
Were in this age dampnably demeyned		
Ande thorgh their vice destreied sore & steyned.		but, also in
		his time,
		many people
		did not mend
		their bad
		behaviour :

(42)

Their filthi synne abhominable stank	288	God could not
Ande so displesed the blessed Trinite,		let them be
That doun to hell sodenly ther sank		unpunished ;
Sodom, ande Gomor, and oder cites thre,		
Ande now is there but the Ded[e] Sec.	292	so Sodom and
Alas the while that euer they wolde do so !		Gomorrah
Vnkyndly synne was cause of all their woo.	294	were de-
		stroyed.

(43)

This for to here aght cause <i>your</i> herte to colde,	295	People, in
That are enprinted aftyr the ymage		their later
Of god, and to considere and be-holde		years, ought
This gret vengauunce, taken in <i>pat</i> age.		to be warned
And namely ye that are in the third age	299	by this ter-
Of <i>your</i> lyfe ande passed morow & prime,		rible end,
Aght euer be war to vse vnkyndly crime.	301	
		and leave off
		sin.

273 kowthe] kowde c ; koude C. 277 syngyng] syngnified.
279 In] follows erasure c. 280 in] om. 283 To] The c. 287
destreied] desteied. 292 is there] ther is. 299 and 300 trans-
posed in C. 301 euer] follows erasure c.

(44)

[leaf 63]
The Fiend
always tries
to catch
souls;

The fende, youre enmye, lying in a-wayte, 302

Goth fast a-boute, *your* soules to deceyue,

Leying hys lynes and with mony a bayte

Wsynge his hokes, on theym you to receyue,

but Christ's
sufferings
make us able
to avoid the
Devil's
snares,

The which thus lygh[t]ly ye may eschewe & weyfe,

This oure to thenk hogh Iewes lowde and hye

Gan : "Crucifige, cruceifige !" Crye, 308

(45)

For our sake
the Jews
forced Him

Takyng oure lord and, of derisioun, 309

In cloth of purpull clothing hym in scorne,

Ledyng hym forth, as childe of confusioun,

And on his heed a sharpe crown set of thorn ;

to bear the
cross to
Calvary.

Vpon his blessed shulder the crosse was born 313

Vnto the place of *peynes, Caluarie :

Lo, what he suffred, thi soule fro payne to bye !

(46)

Thenk on this oure, thou wreeched synfull man, 316

That in this age hast reson, strenght, and hele,

(Yf thou asayled or hurt be with Sathan),

To salf thy sore and thi wonde to hele :

Christ suffer-
ed all this
to give thee
defences
against the
attacks of
Satan.

Mark in thi mynde this oure for woo or wele, 320

Hogh that thy lord suffred for thy gylt,

To saue thy soule, wech elles had be spilt. 322

(47)

Lords, be
watchful,

Ye myghty prynces and lordes of a-state, 323

In honoure here that are exalted hye,

Death may
come on a
sudden.

Beth ware & wake, deth knocketh at *your* yate

And woll come in ; be sure that ye shall dye !

Call to *your* mynde for speciall remedie 327

Oure lordes passioñ, his payne, & pacience

As medyeine chefe & shelde of all defence. 329

(48)

A myghty prince, lusty, yonge, & fiers, 330

Amonge the peple sore lamented ys :

302 youre] oure. 305 Wsynge] the first letter not clear
neither in c nor in U. 306 lygh[t]ly] lyghtly. 314 Vnto]
Vpon. peynes] peynes, calde c. 323 Ye] The. 325 Beth]
Byth. 328 payne] pyme. 331 peple] pepull that.

The due of Warwyk ; entryng the oure of tierce		In the
Deth toke hym to whom mony sore shall mysse.		'Tierce' of
All-myghty Ihesu, receyue his soule to blisse !	334	his life, the
Both hye & lowe, thenk well that ye shall henne,		Duke of War-
Deth wyll you trise, ye wot not how ne whenne.		wick was
		taken away.

(49)

Aftir the oure of tierce this nyghtyngale,	337	From
Synging euer with notes fresh and gay,		'Tierce' till
To myddes of this tre can down *avale,		'Sexte,' the
When that yt drogh to myddes of the day :		nightingale
Syngnyfinge all the tydes, soth to say,	341	continued
Whech that haue be fro tierce vnto syxt.		singing.
In which dayes, whoso woll rede the tyxt	343	

(50)

Of the byble, he may haue revth to here	344	[leaf 63, bk.]
Hogh dampnably in mony a sondry place		
Of the world that folk demeyned were,		
Destryed for synne and destitute of grace.		
O synfle Dathan, the yerth *in lytyll space	348	In this hour
Opened & swolowed bothe the and Abyron,		Dathan and
And sodenly with yow sank mony a synfle moñ.		Abiram were
		swallowed by
		the earth ;

(51)

Lo, in all ages, be freelte of nature,	351	for people
Thorgh all the world peple hath had delite		always liked
The fend to serue with all theire besy cure,		to be bonds-
Which for theire seruyce no-thing wil hem quite		men to the
But endles deth. Allas, what appetite	355	Devil, though
Haue folkes blynde, such a lord to plesse,		he is but an
That noght rewardeth but myscheef & desese.	357	ungracious
		master.

(52)

And in speciall, ye of perfyte age,	358	In the middle
This oure of sixt, in myddes of your lyfe,		of their lives
Aught to be war and wayte aftir þe wage		people ought
That Crist rewardeth with-oute werre or stryfe,		to look for
Wher endles Ioye and blysse are euer ryfe.	362	the mercy of
		Christ,

332 Warwyk] Warre. 333 hym to] to hym. 336 wyll] woll.
 339 avale] a-vaille c. 343 woll] wyll. 345 dampnably] damp-
 nable. 348 in] in a c. 349 &] an. 354 for] ofor, or partly
 erased. hem] theym.

Entendeth duly this blessed lord to serue,
That, you to saue, vpon the rode wolde sterve. 364

(53)

who was
crucified,
innocent as
a lamb.

Vnto the crosse, thoure of syxte, was nayled 365
Oure lord Ihesus, hanging ther with theues,
And for the thrist of tormentes, that hym ailed,
Eysell and gall in scornes and repreues 368
They offred hym—oure crym & olde mescheues,—
Doyng a-way this lambe thus crucified :
The manhed suffred, the godhed neuer died. 371

(54)

We must
never forget
the pains He
suffered,

hanging be-
tween two
thieves.

We aght *ryght well compassion haue & reuth, 372
For to remembre his peynes and repreues,
To think, hogh he whych grounde is of [all] trewth
Was demed to hange amyd to fals[e] theues.
O blessed lord and leche to all oure greues, 376
So of thy grace graunt vs to be so kynde,
To hane this oure of sixt well in oure mynde. 378

(55)

[leaf 64]
From the 6th
to the 9th
hour Christ
was hanging
on the cross.

Adam was in
prosperity,
till, by his
fall, he was
banished into
the earth;

Thus heng oure lord nayled to the tre, 379
Fro the oure of sixt vnto *the oure of none,—
Ande also longe was in prosperite
Oure fader Adam, tyll tyme that he had doñ
That high forfet for which he banyshid sone 383
Was *in-to yerth, to lyue in langour there
Ande all his o[f]spryng,—till Longens with a spere,

(56)

Christ died,
His soul went
to His Father.

The oure of none, as Iewes hym desyred, 386
Thirled and persed thorgh his hert & side.
He, seying then : "Consummatum est," expired
And heed enclyned, the gost yaf vp þat tyde
Vnto the fader. The sunne, compelled to hyde 390
His bemys bright, no lenger *myght endure
To see the deth of the auctor of nature. 392

365 crosse] +. 367 the] follows erasure c. thrist] stryfe.
ailed] inled. 369 crym] tyme. 372 ryght] ryth c. &] follows
erasure c. 374 he] follows erasure c. all] om. c. 375 to] ij.
378 sixt] vjth. 380 vnto] in-to. the oure] thoure c. 383 ban-
yshid] banched. 384 in-to] in-te c. 385 all] Allso. 386
Iewes] ywes. 387 thorgh] thorghoute. 391 myght] myth c.

(57)

Thus hath this brid, thus hath this nyghtyngale,	393	
Thus hath this blessed lord þat all hath wrought,		
That down to yerth fro heuen can a-vale,		
Vpon a crosse oure soules dere y-bought		
Ande yeuen vs cause in hert, wyll, & thought,	397	Let us thank Him, that He shed His blood for our sake.
Hym for to serue & euer loue and drede		
That, vs to saue, wold suffre his blod to shede.		

(58)

Hell despoiled, & slayn oure mortall foo,	400	After our Lord's resurrection and ascension,
Oure lord vpryse with palme of hie victorie,		
Ascended eke ayen there he come fro,		
The holy gost sent from the see of glory		the Holy Ghost sent us the Sacrament of the Altar.
His precious body to vs in memory,	404	
With holy wordes of dewe consecracioun		
To be receyued to oure hele & sauacioun.	406	

(59)

Who may be glad but all thoo, at lest,	407	All those may be glad who are worthy to appear before Christ's face, both here and in heaven.
That worthy are, in this lyues space,		
For to be fed here, at this glorious fest,		
Ande after, in heuen, with bryghtnes of his face,		
Whom of his godhed be-seche we ande his grace,	411	Let us pray that we may have part in eternal life.
That, fro this worlde when so we shall deseuer,		
In .Ioye eternall with hym ther to perseuer.		
Amen. ;.	413	

Explicit.

394 this] oure. 399 to shede] *illegible*. 402 come] came.
 406 sauacioun] saluacyoun. 407 at] at the. 409 glorious] a
following ste blotted out c.

II.

A Sayenge of the Nyghtyngale.¹

[By DAN JOHN LYGDATE: see p. 28.]

[54 stanzas of sevens, *ababbcc*.][*MS. Harl. 2251, leaf 229 a.*]

(1)

On a lovely
day in June,when the
birds had just
finished their
even-song,and gone to
rest,

IN June, whan Titan was in Crabbes hede, 1
 Towardes Even the Saphyre-huwed sky
 Was westward meynt with many Rowes Rede,
 And fowlis syngen [in] theyr melody
 An hevenly complyne with sugred Armonye, 5
 As *that hem nature taught[e] for the best:
 They gan hem proygne and drough hem to theyr
 [Rest—

(2)

I was lying
in a valley
and listening
to the tunes
of a nightin-
gale.

That sith the tyme, forsoth, that j was borne, 8
 Hadde j nat herd suche song in downe nor daale—
 And alle were gone, sauf vpon a thorne
 The same tyme j herd a nyghtyngale,
 So as j lay pensyf in a vale 12
 To herken the meanyng of hir melody,
 Whos hertly refreyd was euer: “Ocey, ocey.” 14

(3)

I understood
that she was
asking Venus
for vengeance
on false
lovers:

She ment, I trowe, with hir notes nuwe 15
 And in hir *ledne, **Venus** to take vengeance
 On false lovers whiche that bien vntriewe,
 Ay ful of chaunge and of variaunce,
 And can in oone to have no plesaunce. 19
 This bridle ay song: “O sle theym, lady myn,
 Withouten mercy and bryng hem to theyr fyn, 21

¹ In John Stowe's hand. 1 2nd in] in y^o. 3 westward] est-
 ward. 4 in] *om.* H. 5 complyne] cemplygne. 6 that hem]
 hem that H; þat them A. taught[e] taught tho. 7 hem]
 them. drough] drought. 9 nor] ne. 14 refreyd] refrayde.
 Ocey, ocey] ocyloey. 16 ledne] ledne on H A. **Venus]** venis;
proper names in heavy type are underlined in H. 20 sle] sleth.
 21 hem] them.

(4)

To shewe ensample, that other may wele knowe	22	
How that they shal in theyr trowth abyde !		
For parde, lady, yit thy sones bowe		
Nys nat broke, whiche callid is Cupide.		
Let hym marke them and wounde hem in the side		Cupid should wound them with his arrows ;
Withouten mereye or any remedye,		
Where-so that he suche falsehede can espye.	28	

(5)

And suche as bien for love langwisshyng,	29	but true lovers should be helped.
Cherissh hem, lady, for trewe affectiouñ,		
Support and help hem with thy myght to bryng		
In-to thi Castell, sette in Citheroñ :		
On dyamaundes sette is the Dungeouñ,	33	
Fret with Rubyes and Emerawdes grene.		
Now herkne my song, that art of love the qwene ! "		[leaf 220, bk.]

(6)

And as I lay, and herde hir twnes cliere,	36	Taking great delight in the bird's song,
And on hir notes me gretely gan delite,		
Vpon the Eve the sterris dide appere,		
The bawmy vapour of grassis gan vp-smyte		
In-to myn hede of floures Rede and white,	40	
That with the odour, or that I toke kepe,		
I fille anon in-to a dedly sleepe.	42	I fell asleep.

(7)

And than me sempte that from the god of love	43	I dreamed that an angel from Heaven
To me was sent an vnkouth messangier—		
Nought from Cupide, but fro the lord above—		
And, as me thought, ful fayre and fressh of chiere,		
Whiche to me sayde : ' Foole, what dostow here	47	summoned me,
Slepyng allone, gapyng vpon the mone ?		
Rise, folowe me, [and] thow shalt se right sone	49	

23 theyr] hur. 24 parde] pardy. 25 Nys nat] Is not.
 26 hem] them. 27 Withouten] with-out. 28 falsehede] fallsed.
 29 bien] be. 30 hem] them. affectiouñ] affectyons. 31 hem]
 them. 40 hede] heued. 41 or] er. 42 fille] fell. 43 that] om.
 of love] corrected out of: above, but by the same scribe H; of
 loue A. 45 Nought] not. fro] from. 47 dostow] dost thou.
 49 and] om. H.

(8)

to teach me
the true
meaning of
the nightin-
gale's sing-
ing,

An vnkowth sight, If thou list to speede. 50
The briddes song I shal to the vnclose,
For trust me wele, I cast the nat to leede
Nothyng towards the gardyn of the Rose,
And I thi spirit shal otherwise dispose, 54
For to declare the briddis song: "Ocey,"
And what she meanyth in sentence triew[e]ly. 56

(9)

because I had
not interpret-
ed it in the
right way:

Thyn aduertence is gouerned wrong 57
Towchyng the twnes thou herdest here to-forne:
"Ocey, ocey," this was the briddis song,
Whiche many a lover hath thurgh folly lorne.
But thynk among vpon the sharp[e] thorne 61
Whiche priked hir brest with *fyry remembraunce,
Lovers in vertu to eneres and avaunce. 63

(10)

'She praises
pure love,
[leaf 230]

free from
any sinful
thought.

This briddis song, whiche we have on honde— 64
Who that takith the moralite—
Betokenyth, playnly for to vndrestonde,
The grete fraunchise, the grete liberte,
Whiche shuld in love be so pure and fre, 68
Of triewe meanyng Rooted so withynne,
Fer from the conceyte of any maner synne. 70

(11)

'She nearly
kills herself
with sing-
ing.

*Takestow none heede, how this bridde so smal 71
Syngeth as that she wold hir-self dismembre,
Streyneth hir throte, peyneth hir brest at al,
Shakith and qwakyth in euery Ioynt and membre?
O man vnkynde, why dostow nat Remembre 75
Among in hert vnto this briddes song?
If thou advert,—thow dost to god grete wrong.

(12)

'This inter-
pretation of
thine

Thow art desseued in thyn oppynioun 78
And al awrong also thou dost goo,

50 to] y^e. 58 twnes] toynes. herdest] haddest. 60 thurgh]
thorough. 62 priked] pricketh. fyry] fayre H. 63 to eneres]
teneresse them. 64 whiche] which y^t. 65 the] om. 66 Be-
tokenyth] n corrected out of l H. 71 Takestow] Take thou H;
take thou A. 75 dostow] dost y^u.

II. *The bird shows folk Christ's sufferings for them.* 19

Feynt and vntriew thyne exposicioun,		is totally wrong :
Thyn vndrestondyng, thy conceyt both[e] two.		
This bridde, in soth, ne meanyth nothyng so :	82	
For hir synggyng—who-so takith heede—		she does not sing of fleshly love,
Nothyng Resownyth vnto fleshlyhede.	84	

(13)

Towehyng : “Ocey”—considre wele the woord !—	85	but bewails the pains of our Lord,
This brid it song of Impacience,		
Of Iniuries doo vnto the lord		
And wrong grete to his magnificence		
Of worldly folk thurgh theyr grete offence,	89	suffering for men's sins,
Whiche can-nat knowe for theyr reklesnes		
The grete love, the grete kyndenesse	91	

(14)

Whiche he shewed for theyr *alre goode,	92	who do not even care for His death on the cross.
Whan that he, yif they kowde adverte,		
For theyr sake starf vpon the Roode		
And with a spere was stongen thurgh the hert :		
Who felt euer for love so grete a smert	96	
As thilk[e] lord dide for mannes sake ?		
And yit, allas, non hede therof they take.	98	

(15)

To pay the Raunsoun of oure grete losse,	99	
He was in love so gentil and so fre,		
That hym deynd be nayled vpon the crosse		[leaf 230, bk.]
And liche a thief hang vpon a tre.		
Lift vp thyn hert, vnkynd man, *and see !	103	‘ Day and night, the nightingale strives to make thee value Christ's kindness :
The nyghtyngale in hir armonye		
Thus day and nyght doth vpon the crye.	105	

(16)

She cryeth : “Sle al tho that bien vnkynde	106	“Slay all the ungrateful people who do not feel indebted to Christ,
And can of love the custom nat observe,		
Nor in theyr Ien no drope of pite fynde,		
Nor in theyr brest, for love, no sigh conserve !		
Why list the lord for mannes sake sterve	110	

84 vnto] in-to. 87 Iniuries] iniures. doo] done. 89 folk] folkes. thurgh] thorough. 90 reklesnes] rechellnesse. 92 alre] old H; ould A. 95 thurgh] thorough. 96 smert] smarte. 98 take] toke. 99 Raunsoun] raunsome. 101 vpon] on. 103 and] at H. 106 tho] om. bien] be. 108 Ien] eghen.

20 II. *Christ's wounds and death were foreseen by Isaiah.*

though He shed His blood for their salva- tion.	But for to pay of fredam the Raunsoun, His hert[e]-bloode, for theyr redempcioun? 112
	(17)
'Never for- got His five wounds,	His woundis fyve for man he did vnclose : 113 Of handis, of feete, and of his faire side.
which are like a rose,	Make of these fyve in thyn hert a Rose And lete it there contynuauly abyde ; Forgete hym nought, where thou go or ride, 117 Gadre on an hepe these rosen-floures fyve, In thy memorye prynt hem al thy lyve : 119
	(18)
red with His blood.	This is the Rose whiche first gan wexen rede, 120 Spreynt oueral with dropes of purple hewe, Whan Crist Ihesu was for mankynd dede And had vpon a garnement ful newe : 123
"Like Mary, and Saint John,	His holy moder, his Cousyn eke, seynt Iohn, Suche array to-fore saugh they neuer none, 125
	(19)
every man ought to be touched to the utmost, to see Him endure such torments.	Whiche to behold, god wote, they were nat fayne : 126 His blessyd body to seen so al to-Rent ; A Crowne of thorn, that thrilled thurgh his brayne ; And al the bloode of his body spent ; His hevenly Ien, Allas, deth hath I-blent ; 130 Who myght, for Rowth, susteyne and behold But that his hert of pite shuld cold ! 132
	(20)
"Isaiah, when speak- ing of the 'man who [leaf 231] comes from Edom,' meant the same who was accusel before Pilate.	This was the same whiche that *Isaye 133 Saugh fro Edom come, with his cloth depeynt, Steyned in Bosra ; eke dide hym aspye, Bathed in bloode, til he gan woxen feynt ; This is he that drank galle and eysel Imeynt ; This is he that was afore Pilate atteynt 138 With false accusours in the consistorye, Only to bryng mankynde to his glorie. 140
	111 Raunsoun] raunsome. 115 in] of. Rose] roose. 117 hym] them. nought] not. 118 an] om. these] thos. 119 prynt] emprynt. hem] them. 123 garnement] garment. 125 neuer] nere. 128 thurgh] thorough. 130 Ien] egghen. 131 and] and to. 133 Isaye] I yow say H ; I you saye A. 134 fro] frome. come] came. 136 gan] can. 137 galle and eysel] eysell and gall. 138 afore] to-fore. 139 accusours] accusers.

(21)

- | | | |
|---|-----|--|
| He was most fayre founde in his stoole, | 141 | |
| Walkyng of vertues with most multitude, | | |
| Blessyd, benyngne, and hevenly of his stoole, | | |
| Whiche with his suffraunee Sathan [can] concludē. | | |
| His humble deth dide the devil delude, | 145 | "Through His humble death, the Lord van- |
| Whan he mankynd brought out of prisonū, | | quished Satan, and |
| Makyng his fynauce with his passiouū. | 147 | saved man-kind. |

(22)

- | | | |
|---|-----|----------------------|
| Isaye, the most renomēd prophete, | 148 | "Asked, why Christ's |
| Axed of hym, why his garnement | | garment was |
| Was rede and bloddy, ful of dropes wete— | | so red, Isaiah |
| So disguysed was his vestymēt!— | | answers with the |
| Like hem that pressen quayers of entent | 152 | Saviour's own words: |
| In the pressour, both the Rede *and white— | | |
| So was he pressid thy Raunsouū for to qwyte!— | | |

(23)

- | | | |
|--|-----|-----------------------|
| ' It is, quod he, that trade it al alone. | 155 | ' Alone I pressed the |
| Withouten felawe I gan the wyne out-presse, | | wine in the |
| Whan on the crosse I made a doleful mone | | press when I |
| And thurgh myn hert the sperhed gan it dresse— | | was suffering |
| Who felt ener so passyng grete duresse!— | 159 | on the cross, |
| Whan al my friendis allone me forsoke | | forsaken by |
| And I my-self this Iourney on me tooke. | 161 | every man |

(24)

- | | | |
|--|-----|-------------------------|
| Except my moder there durst none abide | 162 | except Mary and Saint |
| Of my disciples, for to suwen me. | | John. |
| Seynt Iohn, for love, stode on myn other side, | | |
| Alle the Remenaunt from me diden flee. | | |
| The Iewes my flessch asonder dide *tee : | 166 | "Through the cruelty or |
| Who was it but I that bode in the vyne | | of the Jews |
| To presse the wyne, thy Raunsouū for to fyne? | | |

144 can] *om.* H. 148 renomēd] renouned. 150 dropes] *a following wem blotted out* H. 152 hem] them. quayers] quayers. 153 and] and the H. 154 Raunsouū] raunsome. 155 is] is I. 156 Withouten] *With-out*. 163 suwen] followe. 164 on] by. 165 from] fro. diden flee] dyd wend. 166 tee] rend H A. 167 bode] abode. 168 presse the] presse out. Raunsouū] raunsome.

(25)

[leaf 231, bk.]	For mannes sake with me ful hard it stooðe :	169
	Forsaken of alle and eke disconsolate ;	
I lost all My blood :	They left no drope, but d[r]ewe out al my bloode.	
	Was neuer none so poore in none estate !	
but nobody showed mercy on My pains.	Al my disciples left me desolate	173
	Vpon the crosse betwene theves tweyne	
	And none abode to Rewe vpon my peyne.	175

(26)

	O ye al that passen bi the wey,	176
	Lift vp the Ie of yowre aduertence !	
*Never did any man endure such torments as I.	Sawe ye euer any man so deye	
	Withouten gilt, that neuer dide offence ?	
	Or is there any sorwe in existence	180
	Liche the sorwe that I dide endure,	
	To bye mankynde, vnkynde creature ?	182

(27)

*In all My five senses I suffered for man's misdoings :	For the surfete of thy synnes alle,	183
	And for the offence of thy wittes fyve	
	My towche, my tast, myn heryng dide apalle,	
	Smellyng and sight ful fieble were als blyve.	
	Thus, in eche part that man can contryve,	187
	I suffred peyne and in euery membre	
	That any man can reken or remembre.	189

(28)

	Ageyne the synnes plainly of thyn heede	190
	I had vpon a crowne of thornes kene,	
	Bitter teres were medled with my brede—	
	For mannes trespas I felt al the tene—	
In sight,	My Ien blynde, that whylom shoone so sheene,	194
	But for man, in my thurst most felle,	
	I drank galle tempred with eyselle.	196

(29)

	For mannes lokyng fulfilled with outrage,	197
in taste,	And for his tunge ful of detractioun	
	I alone souffred the damage,	

171 d[r]ewe] drewe. 176 ye al] all ye. wey] we. 177 Ie] eghe. 178 deye] dye. 183 surfete] forfeyte. 187 part] port. can] maye. 193 tene] teme. 194 My] myn. 195 But] and.

And ageyne falsehed of adulacioun

I drank galle poynaunt as poysoun ; 201

Ageyn *heringe of tales spoken in vayne in hearing,

I had rebuke and sayde no word ageyne. 203 [leaf 232]

(30)

Geyn pride of beawte, where-as folkes trespas, 204

I suffred my-self grete aduersite :

Beten and bonched in myn owne face ;

Ageyns towheying, if man list to se, in touch,

Myn handes were nayled fast vn-to the tre, 208

And for mysfotyng, where men went[e] wrong,

My feete thurgh-perced : Were nat my peynes strong? 210

(31)

Was it nat I that trespassed nought, 211

That had myn hert perced even atweyne,

And neuer offendid oones in a thought,

Yit was it korve thurgh in euery veyne?

Who felt euer in erth so grete a peyne, 215

To Reken al, giltles as dide I?—

Wherfor this brid sang ay : “Occy, occy.”— 217

(32)

Suche as ben to me founde vnkynde 218

And have no mynd kyndly of resoun,

But of slowth have I-left behynde

The holy remembraunce of my passioun,

By meane of whiche and mediacioun 222

Ageyne al poysoun of the synnes seven

Triacle I brought, sent [them] downe from heven—

(33)

Ageyns pride, remembre my mekenesse ; 225

Geyne covetise, thyнк on my pouerte ;

Ageynst lecherye, thyнк on my clenness ;

Agens envyе, thyнк on my charite ;

Agens glotonye, aduerte in hert and se 229

202 Ageyn] Agaynst. heringe of tales] tales heryng H.

207 Ageyns] Agaynst. man] men. 208 handes] hande.

210 thurgh-] thorough-. 213 oones] once. 214 korve] keve.

thurgh] thorough. 215 a] om. 221 holy] hole. 224 them] om. H.

227 Ageynst] ageyne. 228. 229 Agens] ageyns.

‘Though without any sin, I suffered all this.

‘Those who have forgotten that My passion is a remedy

against the seven sins,

ought to remember My meekness against pride, My poverty against covetousness, My purity against lechery, My charity against envy, My 40 days’ abstinence against gluttony.’

24 II. *Christ gave His body and blood for man's food.*

	How that I for mannes grete offence Fourty dayes lyved in abstynence.'	231
	(34)	
"Against pride He humbly inclined His head; against envy [leaf 232, bk.] He spread abroad His arms as a token of friendship;	"Of mekenesse he dide his [heued] enelyne Agenst the synne and the vice of pride; Agenst envy, streyght out as a lyne, Spradde his armes out on every side, [To embrace his frendes and with them abyde,] Shewyng hem signes, who so list to se: Grounde of his peynes was perfite charite.	232 236 238
	(35)	
against covetousness the nails pierced His hands.	Agenst covetise mankynde to redresse Thurgh-nayled weren his holy handis tweyne, Shewyng of fredam his bountevous almesse, Whan he for love suffred so grete peyne To make mankynde his blisse to atteyne; And his largesse to Rekene by and by, I shal reherse his gyftes ceriously.	239 243 245
"From His largess He gave		
	(36)	
to man His body in the form of bread,	He gaf his body to man for chief repast, Restoratif best in the forme of brede, At his maunde, or he hennys past;	246
His blood in the form of wine,	His blessid bloode, in forme of wyne so Rede; His soule in price, whan that he was dede;	250
and water out of His side to wash away his sins.	And of onre synne as chief lauendere, Out of his side he gaf vs water clere.	252
	(37)	
"To the Jews He gave His garment;	He gaf also his purple vestement To the Iewis, that dide hym crucifie;	253
to the apostles His dead body;	To his apostels he gaf also of entent His blissed body, ded whan he dide lye;	
to Saint John His mother, and to His father His soul.	And his moder, that clepid was Marie,— The keypyng of hir he gaf to seynt Iohn; And to his fader his gost, whan he was gon.	257 259

230 grete] *om.* 232 heued] *om.* H. 236 *om.* H. 237 hem]
them. 240 Thurgh-] thorough-. 241 his] a. 248 maunde]
maundy. hennys] hence. 249 so] full. 251 synne] synnes.
253 purple] 1st r above the line H. 254 dide hym] him did.
255 also] eke. 259 he] hit.

(38)

Agenst slowth he shewed grete doctryne,	260	"Against slowness He showed readi- ness to His
Whan he hym hasted toward his passioun ;		passion,
Agenst wrath this was his disciplyne,		against
Whan he was brought to examynacioun :		wrath, meek- ness before
A soft Aunsweere without rebelliouñ ;	264	His judges ;
Agenst glotenye he drank eysel and galle,		against
To oppresse surfayte of vicious folkes alle.	266	gluttony He drank gall and vinegar

(39)

He gaf also a ful grete remedye	267	
To mankynde, his sores for to sounde,		
For, ageyne the hete of lecherye,		against lechery He
Mekely he suffred many a grevous wounde,		[leaf 233]
For none hole skynne was in his body founde,	271	suffered many wounds.
Nor ther was seyn other apparaile,		
But bloode, alas, aboute his sides rayle.	273	

(40)

There he was sone and his faders heyre,	274	
With hym allone by the eternyte :		
It was a thyng incomparable fayre,		"It was a most wonder- ful thing that God slew His
The sone to dye, to make his <i>servaunt</i> free,		only Son to save man- kind.
Hym fraunchisying with suche liberte,	278	
To make man, that was thurgh synne thralle,		
The court to enherite above celestial.	280	

(41)

These kyndenesses, whiche I to the Reherse,	281	"Never for- get this ex- ceeding kindness.
Lete hym devoyde from the[e] oblyvioun		
And lete the nayles, whiche thurgh his feete dide <i>perce</i> ,		
Be a cliere myrrour for thy redempcioun ;		
Enarme thy-self for thy proteccioun,	285	"Arm thyself against the attacks of the devils with the signs of Christ's wound.
Whan that the feendis list ageyn the stryve,		
With the Carectes of his wondes fyve.	287	

(42)

Agenst theyr malice be strong and wele ware,	288	"Take His cross as thy banner ;
Al of his crosse Reyse vp the banner		

266 surfayte] sourefetes. 268 his] ther. 272 seyn] sene no.
273 rayle] ryall. 279 thurgh] thorough. 281 These] thos.
kyndenesses] kyndues. 282 hym] them. the[e] om. 283
thurgh] thorough. 284 a] om. for] of. redempcioun] dedem-
cyon. 286 ageyn] agaynst. 287 Caractes] correctes. 288
Agenst] Agayne. 289 Reyse] aryse.

And thynk how he to Caluarye it bare,
 To make the strong agenst theyr daungier ;
 Whiche whan they seen, they dare com no nere, 292
 For trust wele, his crosse is best defence
 Agenst the power of fiendes violence. 294

(43)

It is the palme, as clerkis can wele telle, 295
 To man in erth to conquest and victorie ;
 It is the tre, whiche that **Danyell**
 Sawe sprad so broode, as made is memorye ;
 The key of heven, to bryng men to glorie ; 299
 The staf of **Iacob**, causyng al oure grace,
 With whiche that he Iowrdan dide passe ; 301

(44)

Scale and ladder of oure *ascencyon ; 302
 Hooke and snare of the **Leviathan** ;
 The strong pressour of oure Redempcioun,
 On whiche the bloode downe be his sides Ranne,
 For nothyng ellis, but for to save man ; 306
 The harp of **Dauid**, whiche most myght availe,
 Whan that the fiend kyng **Saul** dide assaile.

(45)

This was the poole and the hygh[e] tree, 309
 Whilom sette vp by **Moyses** of entent—
 Al **Israel** beholde nygh and see—
 And therevpon of brasse a grete serpent,
 Whiche to behold [whoo] were nat neelgent, 313
 Receyved helth, salve, and medicyne
 Of al theyr hurtis, that were serpentyne. 315

(46)

This banner is most myghti of vertu, 316
 Geyns fiendes defence myghti and chief obstacle ;
 Most noble signe and token of **Tau**
 To **Ezechiel** shewed by myracle ;
 Chief chaundelabre of the tabernacle, 320

292 seen] se. 295 palme] pallis. 298 made] makid.
 299 key] kepe. 302 ascencyon] Redempcioun H. 308 assaile]
 assaye. 309 poole] pale. 313 whoo] om. H. 318 **Tau**] chayne.

II. *Sinful soul, think on Christ's pains! This world is exile.* 27

Wherthurch was caused al his chiere light
Voidyng al derknesse of the cloudy nyght. 322

(47)

This was the tree of mankynde boote, 323 the staff
which sweet-
ened the
water of
Marah;
Thatt stynt hir wrath and brought in al the pees,
Whiche made the water of **Marath** fressh and swoote,
That was to-forne most bitter dout[e]les.
This was the yerd of worthy **Moyses**, 327 the stick or
Moses;
Whiche made the children of Israel go free
And dry-footed thurch the Rede See. 329

(48)

This was the slyng, [with] whiche with stones fyve the sling of
David,
Worthy **David**, as bookes specifie,
Gan the hede and the helme to-Rive
Of the Geaunt, that callid was **Golye**,
Whiche fyve stones, takyng the Allegorye, 334 whose five
stones signify
Christ's five
wounds.
Arn the fyve woundes, as I reherse can,
With whiche that Crist venqwisshed **Sathan**.

(49)

O synful soule, why nyltow taken kepe 337 [leaf 234]
"O sinful
soul,
Of his peynes, Remembryng on the showres?
Forsake the world, and wake out of thy sleepe, forsake the
world!
And to the gardyn of *perfit* paramours
Make thy passage, and gadre there thy flowres 341
Of veray vertu, and chaunge al thyn old lyf,
And in that gardyn be contemplatyf! 343

(50)

* For this world here, both at Even and morwe, 344 "It is but
an exile.
Who list considre aright in his Reasoun,
* Is but an exile and a desert of sorwe,
Meynt ay with trouble and tribulacioun;
But who list fynde consolacioun 348 "If thou wilt
find peace,
come to the
garden
Of gostly Ioye, lete hym the worlde forsake
And to that gardyn the Right[e] wey[e] take, 350

321 -thurch] -thorough. 323 mankynde] mankyndes.
324 brought] bought. 329 thurch] ouer. 330 1st with]
om. H A. 334 the Allegorye] palegorye. 336 venqwisshed]
venquysht hath. 344 For] From H. 346 Is] It is H.

(51)

Where-as [pat] god of love hym-self doth dwelle 351

Vpon an hille ferre from the mortal vale—

mentioned in
the Song of
Songs.**Canticorum** the booke ful wele can telle—

Callyng his spouse with sugred notes smale,

Where that ful lowde the Amerous nyghtyngale 355

Vpon a thorn is wont to calle and crye

To mannes soule with heavenly Armonye : 357

(52)

' *Veni in ortum meum : soror mea.* 358"Come
thither to
live in purity,
as Christ's
sister and
bride:

Com to my gardyn and to myn herber grene,

My fayre suster and my spouse deere,

From filth of synne by vertu made al clene ;

With Cristal paved, thaleys bien so cliere. 362

Com, for I calle, anon and thow shalt heere.'

How **Crist Ihesu**, so blessid mote he be,

Callith mannes soule of perfite charite ! 365

(53)

He callith hir 'suster' and his 'spouse' also : 366

First his suster, who-so list to se,

As by nature—take goode heede herto !—

[leaf 234, bk.]

Ful nygh of kynne by consanguinite ;

Bride by
affinity of
grace,

And eke his spouse by affynyte,— 370

I meane as thus : be affynite of grace,—

With gostly love whan he doth it embrace ; 372

(54)

sister by
nature, be-
cause Christ
is the Virgin
Mary's son,
and our
brother."

And eke his suster by semblaunce of nature, 373

Whan that he toke oure humanyte

Of a mayde most clemest and pure,

[. no gap in the MS.]

Fresshest of floures that sprang out of Iesse, 377

As flour ordeyned for to Releve man,

Whiche bare the fruyt that slough oure foo

Sathan. 379

Of this Balade Dan Iohn

Lydgate made nomore.

351 [pat] om. H. 353 **Canticorum**] -um abbreviated; canticoy
A. 354 Callyng] called. 358 soror] sorar. 362 thaleys] paleys.
372 doth it] it doth. 379 bare] bore.

NOTES.

POEM I.

p. 1, line i. About this opening in prose compare *Introduction*, § 8.

l. iii. swa[n] See *Guttinger*, p. 67.

l. v. With regard to the different ecclesiastical terms compare C. Horstmann, *Altenglische Legenden. Neue Folge*; Heilbronn, 1881, Introduction, and Emil Feiler, *Das Benediktiner-Offizium, ein altenglisches Brevier aus dem 11. Jahrhundert. Ein Beitrag zur Wulfstanfrage* (*Anglistische Forschungen* 4), Heidelberg, 1901, p. 11 ff.

'Horae,' hours, in the sense of the old Christian Church, means not only the hours of devotion, but the divine service itself, celebrated in these hours. Generally seven are mentioned—1. Nocturn, 2. Matins, 3. Prime, 4. Tierce, 5. Sexte, 6. Nones, 7. Vespers. As Prime was not observed everywhere, 8. Compline (completorium) was added in the 6th century, in order to get the full number of seven hours of divine service, as this number was considered to be commanded by the psalm cxviii, 164: 'Septies in die laudem dixi tibi.'

l. vii. *tercia*] In the MS. there is a flourish attached to this word, similar to those which in Latin MSS. signify the termination of the gen. plur. -*rum*; see H. l. 353: *Canticorum*. As this expansion would be mere nonsense here, I have omitted this sign altogether.

l. xv. *Crucifige*] occurs in the part which is dedicated to Tierce, l. 308.

p. 2, st. 1-4. The order of thoughts is as follows: The poet sends the little book to the Duchess, to present itself to her and to beseech her that she will take and keep it, till she gather her courtiers around her. These were always inclined to listen to the song of the "amerouse" nightingale, interpreting her song in a worldly way. Therefore the Duchess ought to read them the poet's song of the "gostly" nightingale, to drive their idle thoughts out of their hearts, which otherwise would be conquered again by the charms of the fresh month of May.

p. 2, l. 1. About "Go, lityll quayere . . ." see *Introduction*, § 6, and Schick, *T. G.* note to l. 1393.

dresse] instead of "adresse"; compare H. ll. 204, 226, 227, 229, 239, 265, 317, which I also do not consider as type E. This dropping of a first unaccented syllable often occurs in Lydgate. *M. P.* 12 ('rayed), 174, 175 ('mong); Schick, *T. G.* 875 (longip); Steele, *Secrees*, 526 (cordith); *Falls*, 143 b 2 (Gynneth); *Pilgr.* 1165 (cordyng). Compare also Skeat, *Chaucer*, iii, L. o. g. W. B. 359 (parteth=departeth) and v, Addenda, p. 493, note to l. A. 3287 (do wey, go wey = away).

l. 2. wyth humble reuerence] See *Æsop* (Zupitza) 271:

The lambe answerd with humble reuerence.

l. 4. The Duches of Bokyngham] See § 2, A, 2, *Description of the MSS.*, and § 7, *The Date*.

p. 2, l. 4. of hur excellence] and l. 5 : of hure pacyence, and l. 6 : of hure noble grace—"of" denotes here the cause; compare Paul's *Grundriss der Germanischen Philologie*, ²i (Einenkel), p. 1104, § 155 λ).

M. P. 49: Noble pryncessis of meek benyvolence,
Be example of hir your hornes cast away.

Rom. of the R. 3655, 3656 :
This is to sayne, that of his grace
He wolde me yeve leyser and space.

Ibid. 4604 : I praye Love, of his goodlihed.

S. of Thebes (Skeat) 1291 :
Beseeching hire, only of her grace.

The same l. 142.

l. 5. of hure pacyence] See note to l. 4.

l. 6. of hure noble grace] See note to l. 4.

l. 8. Vnto the tyme] See Schick, *T. G.* note to l. 1082.

l. 9. Luste] The construction of this verb is very inconsistent in Lydgate; compare Schleich, *Fabula*, p. lxxv; Degenhart, *Hors*, note to l. 127. In our poems compare also, *e. g.* : c. ll. 174, 175 ; H., ll. 50, 110, 111, 237, 345, 348 ; both constructions in one sentence we find *Falls*, 40 a 2 :

But such as list not corrected be,
by example of other fro vicious gouernaunce
and fro their vices list not for to flee.

l. 11. primetens] Compare l. 23. *Pilgr.* 3455 :
At prymē temps, with many a flour.

Rom. of the R. 3373 :
At primē temps, Love to manace.

Ibid. 4534 : At prymē temps of his folý.

But *ibid.* 4747 :
Prymē temps, ful of frostes whyte.

l. 16. gostly sense] There are among the *M. P.* (*Minor Poems*, Percy Soc.) some verses, entitled "Make amendes," where likewise the song of a little bird is interpreted "in gostly sense," but the poem is not considered to be Lydgatian (compare *Gattinger*, p. 78). I cite here the first two stanzas (p. 228 f.) :

By a wylde wodes syde	"Make amende trewely ;"
As I walked myself alone,	Than song that bryd with federcs gray,
A blysse of bryddes me bad abyde,	In myne hert fulle woo was y,
For cause there song mo then one ;	Whan "make amendes" began to say ;
Among thes bryddes everych one,	I stode and studyede alle that day,
Full gret hede y gan take,	Thes word mademe allenygth to wake,
How he gon syng with rewfully mone,	Than fond I by good schyle, in fay,
"Mon, y rede the, amendes make."	Why he sede "amendes make."

For a worldly song of a nightingale compare, *e. g.* *Kingis Quair*, st. 34.

l. 19. But] refers to "bare of eloquence."

l. 20. vulawfle] Lydgate probably read "vulawful"; in this way the hiatus is also avoided ; see l. 65.

l. 22. vertu] See note to H., l. 316.

l. 25. freshe May] Schick, *T. G.* 184 :
For it ne sit not vnto fressh[e] May.

l. 26. Phebus and Titan (compare l. 92 and H., l. 1) are very common for the sun, see Schick, *T. G.* note to ll. 4-7, and the following quotations :

Schick, *T. G.* 272 :

Lich Phebus beemys shynying in his spere.

Edmund, i, 314 :

Shyne in vertu as Phebus in his speer.

Voss. Gg. 9, f. 76 b :

Which be nyght as Phebus in his spire.

M. P. 182 : Til on a morwe, whan Tytan shone ful clere,

Ibid. 195 : Titan to erly whan he his cours doth dresse.

Ibid. 216 : So as Phebus perceth thorou the glas
With brihte beemys, shynying in his speere.

Falls, 3 a 1 : highe as Phebus shineth in his sphere.

Skeat, *Chaucer*, vii, x, 114 :

O fyry Tytan, persing with thy bemes.

Schleich, *Fabula*, 688 :

And nyht approchith, whan Titan is gon down.

Skeat, *Chaucer*, vii, ix, 265-266 :

The foules alle, whan Tytan did springe,

With devout herte, me thoughte I herde singe!

p. 3, l. 29-32. A similar passage occurs in Skeat, *Chaucer*, i, 3, 16-27 :

And wel ye wite, agaynes kinde	And I ne may, ne night ne morwe,
Hit were to liven in this wyse ;	Slepe : and thus melancolye,
For nature wolde nat suffyse	And dreed I have for to dye,
To noon erthely creature	Defaute of slepe, and hevynesse
Not longe tyme to endure	Hath sleyn my spirit of quiknesse,
Withoute slepe, and been in sorwe ;	That I have lost al lustihede.

l. 29. nedes most] Compare C. Stoffel in *Englische Studien* 28 (1900), p. 303 ff. See also ll. 157, 181.

l. 33. kyndely] See Degenhart, *Hors*, note to l. 512, Mätzner, and note l. 294 of our poem.

ll. 34, 35. It is a very common idea to represent the nightingale as singing all the night. Compare l. 100 of our poem and the following quotations : *M. P.* 153 :

Nyhtynggales al nyght syngen and wake,
For long absence and wantyng of his make.

Skeat, *Chaucer*, iv, *C. T.*, A. 98 :

He sleep namore than dooth a nightingale.

Ibid. vii, xxiv, 1355-6 :

He (*i. e.* the nightingale) might not slepe in all the nightertale,
But '*Domine labia*,' gan he crye and gale.

Percy Society, vii : *The Harmony of Birds*, ed. by J. Payne Collier, p. 6 :

Than sayd the nightyngale,
To make shorte tale,
For wordes I do refuse,
Because my delyght,
Both day and nyght
Is synging for to use.

Ibid. xi : *The Owl and the Nightingale*, ed. by Thomas Wright, p. 16 :

Bit me that ich shulle singe
Vor liire luve one skenting ;
And ich [*i. e.* the nightingale] so do thurȝ niȝt and dai.

Ibid. p. 26 : Ich singe mid hom niȝt and dai.

Confessio Amantis (E. E. T. S., E. S. 81), p. 378, ll. 2872-2874 :

I thenke upon the nyhtingale,
Which slepeth noght be weie of kinde
For love, in bokes as I finde.

Ibid. (E. E. T. S., E. S. 82), p. 109, l. 5976 :

Wher as sche [*i. e.* Philomene] singeth day and nyht.

George Gascoigne in *Specimens of the Early English Poets*, London 1790, p. 23 :

And as fair *Philomene* again
Can watch and sing when others sleep,
And taketh pleasure in her pain,
To wray the woe that makes her weep.

p. 3, l. 35. set no tale] Compare G. L. Kittredge, *Authorship of the Romaunt of the Rose* (*Studies and Notes in Philology and Literature*, i), Boston, 1892, p. 39. I add the following quotations out of works of Lydgate :

Degenhart, *Hors*, 440 :

Sette litil store of swerde or arwis kene.

Ibid. 479 : Whiche, of madness, bi wolle set no fors.

Ibid. 237 (and note to this line) :

And, for he set of me that day no fors.

Pilgr. 4718, 4719 :

And I am she that set no cure
Off grucchyng nor detraccioun.

Falls, 199 a 2 : Fortune of me set now but litte prise.

Ibid. 210 b 2 : Of his manace set but litte tale.

Æsop (Sanerstein), iv. 116 :

To ouerpresse a pore man the riche set no tale.

Also, *Confessio Amantis* (E. E. T. S., E. S. 81), p. 53, ll. 649, 650 :

. for of the smale
As for tacompte he set no tale.

Ibid. p. 330, ll. 1062, 1063 :

And of the conseil non accompte
He sette, ...

Ibid. p. 347, l. 1716 :

For al ne sette I at a stre.

Ibid. (E. E. T. S., E. S. 82), p. 197, ll. 1130, 1131 :

Withinne his herte he set no pris
Of al the world, ...

Ibid. p. 329, l. 3342 :

Which mannes lif sette of no pris.

l. 37. The same sequence of rhymes as in ll. 37, 39, and 40 occurs also in Skeat, *Chaucer*, iv, *C. T.*, B. 1735-7-8, and *ibid.* vii, xviii, 71-2-5 : rote-note-throte.

l. 38. dry or wete, derk or lyght] It is not altogether unusual with Lydgate that the thesis is wanting in enumeration ; compare Degenhart, *Hors*, p. 37. Perhaps we are allowed to assume the same metrical phenomenon in l. 397 of our poem, and in *Falls*, 82 b 2 :

Breake his collar thicke, double, and longe.

l. 39. be rote] About the etymology of this word consult *Stratmann-Bradley*, article 'route,' Skeat, *Chaucer*, vi, p. 218 ; vii, p. 527, and

Confessio Amantis (E. E. T. S., E. S. 82), p. 515, note to l. 1312. It occurs also in *M. P.* 152 :

Suych labourerys synge may be roote.

and Skeat, *Chaucer*, iv, *C. T.*, B. 1735 :

Fro day to day, til he coude it by rote.

Ibid. vii, xviii, 71 :

They coude that servyce al by rote.

p. 3, l. 41. Lydgate is very fond of the construction exhibited by this line.

M. P. 4 : That to behold it whas a noble sighte.

Ibid. 181 : That to beholde it was an heavenly sighte.

G. W. (Robinson), 360 :

That to be-holde hit was verray wondre.

Falls, 81 b 2 : That to beholde it was an ougly syght.

S. of Thebes, 376 b 1 :

That to beholde, it was a verie wonder.

Similarly in *Kingis Quair*, st. 162, l. 3 :

That to behald thereon I quoke for fere.

Compare also : *Court of Sapience*, f. 1 b :

That heuen it was to here her beauperlaunce.

Skeat, *Chaucer*, iv, *C. T.*, F. 271 :

That it is lyk an heven for to here.

ll. 43-45. Compare for the explanation of these lines, Schick, *T. G.* p. xiv, and note 1, and also Skeat, *Chaucer*, ii, p. 468.

l. 46. 'Whech' and 'hir'] refer to 'May,' l. 45. The poet probably had in mind the idea of an allegoric personification or a goddess of May.

l. 46. thoȝ] refers to 'sleep' and 'bed,' l. 44. The sense is: Overmuch sleep is not in harmony with the merry month of May: poets, lovers, etc., go forth early at that season

'To do obeissance to the month of May.'

l. 47. thoght] means 'heavy thought, trouble.' See Schick, *T. G.* l. 1 and note. Also in *Hoccleve* (E. E. T. S., E. S. 72), p. 10, ll. 239, 240 :

I haue herd seyn, in kepyng of richesse

Is thoght and wo, & besy a-wayte al-way.

Ibid. l. 245 : Þus þoght turmentip folk in sondry kynde.

Ibid. p. 11, l. 267 :

Be war of þoght, for it is perillous.

l. 51. As fer as] see Schick, *T. G.* note to l. 1029.

l. 52. So] without continuation in the following part of the sentence.

l. 54. daye-rows] See *Introduction*, § 5, Schick, *T. G.* p. lxix, and Krausser, *Complaint*, p. 25.

l. 54. can] = gan = began, without any proper meaning; compare, e.g. ll. 136, 339, 395, and H., li. 19, 144, (156, 158, 332); also Ellis, *E. E. P.* i, p. 375, and Degenhart, *Hors*, l. 137 and note.

l. 55. Ymagynyng—56. calde] Perhaps it would have been preferable to enclose this parenthesis within dashes.

l. 57. Lydgate likes to join these alliterative words. *Falls*, 173 a 1 :
Of superfluitie, of slouth and of slepe.

Kk. i. f. 194 b :

That slombre & sleepe // þe longe wynteres nygt.

Æsop (Sauerstein), ii, 77 :

And suche folke to rebuken, that levyn in slombir and slowth.

M. P. 68 : And slowth at morow, and slombering idelnes.

Ibid. 236 : Fro slouth and slombre mysilf I shal restreyne.

Venus-Mass, MS. Fairfax, f. 314 b :

In slep / slogardye / and slouth.

(quoted from E. E. T. S. 71).

Also Skeat, *Chaucer*, vii, xxiv, 649 :

Trowbled I was with slomber, slepe, and slouth.

And *Hoccleve* (E. E. T. S., E. S. 72), p. xxvi, l. 93 :

Puttyng away thi slombre & [thi] slouth.

p. 4, l. 63. laurer grene] The nightingale represented as sitting on a laurel occurs also in Skeat, *Chaucer*, vii, xx, 109 :

Wher she (*i. e.* the nightingale) sat in a fresh green laurer-tree.

Ibid. 435, 436 :

For then the nightingale, that al the day

Had in the laurer sete, . . .

The laurel has very often the epitheton 'green': *Flour of Curtesye*, f. 248 a 2 :

I set me downe, vnder a laurer grene.

Ibid. f. 249 a 2 :

Fayrest in our tonge, as the Laurer grene.

Also Skeat, *Chaucer*, vii, xx, 268 and 289, and Krausser, *Complaint*, 65. In the *Canterbury Tales* Chaucer tells us why the laurel got this epithet : Skeat, *Chaucer*, iv, C. T., E. 1465, 1466 :

Myn herte and alle my limes been as grene

As laurer thurgh the yeer is for to sene.

And Lydgate himself states, *M. P.* 180 :

And the laurealle of nature is ay grene.

Compare also the following lines from *Confessio Amantis* (E. E. T. S., E. S. 81), p. 272, ll. 1716-1720 :

This Daphne into a lorer tre

Was torned, which is evere grene,

In tokne, as yit it mai be sene,

That sche schal duelle a maiden stille,

And Phebus failen of his wille.

l. 65. wilfle] See note to l. 20.

l. 70. Compare l. 179.

l. 71. morowe gray] This motif reminds us of the beginning of the 'Flour of Curtesye,' where we hear that the lark sings (*Flour of Curtesye*, 248 a 1) :

Ful lustely, againe the morowe gray.

M. P. 23 : And Aurora, ageyne the morowe gray.

It occurs also among the poems of Charles d'Orléans, iii (Wülcker, *Altenglisches Lesebuch*, ii.), p. 123, 2 :

Aftir the sterry nyght the morow gray.

But *ibid.*, *Story of Thebes*, 9 :

When Aurora was in the morowe redde.

Compare also Skeat, *Chaucer*, i, 4, 1 :

Gladeth, ye foules, of the morow gray.

Ibid. iv, C. T., A. 1491, 1492 :

The bisy larke, messenger of day,

Salueth in hir song the morwe gray.

l. 74. For] = in spite of; compare Paul's *Grundriss*, i, 1102 t, and *e. g.* :

M. P. 215 : Bleuchithe never for al the cliere light.

Skeat, *Chaucer*, iv, C. T., C. 129 :

This mayde shal be myn, for any man.

Ibid. i, 3, 534, 535 :

Right wonder skilful and resonable,
As me thoghte, for al his bale.

See also l. 273.

p. 4, l. 78. Contynving] Lydgate uses normally the other form of this verb: 'contune'; compare Brotanek, *Die Englischen Maskenspiele*, p. 309, ll. 3, 4: ffortune—contune rhyming with each other; Schick, *T. G.* 'contuned' 390 rhyming with 'vnfortuned' 389; 'contune' 1333 rhyming with 'fortune' 1332.

l. 82. thorg-oute the wode yt ronge] Compare Krausser, *Complaint*, 44, 45:

Which (i. e. the briddes) on the braunches, bothe in pleyn [and] vale,
So loude songe that al the wode ronge.

To the quotations given in the note to l. 45 add the following ones from Skeat, *Chaucer*, vii, xx, 99, 100 :

The nightingale with so mery a note
Answéred him, that al the wode ronge.

Ibid. vii, xviii, 96-100 :

And as I with the kukkow thus gan chyde,
I herde, in the nexte bush besyde,
A Nightingale so lustily singe
That with her clere vois she made ringe
Through-out al the grene wode wyde.

Thomas Wright, *Specimens of Lyric Poetry*, Percy Society, iv (1841), p. 43 :

This foules singeth ferly fele,
Ant wlyteth on huere wynter wele,
that al the wode ryngeth.

ll. 88, 89. These two lines may be a reminiscence from the Latin original, ii, 3-4 :

Tollens eius taedia vice dulcis lyrae,
Quem, heu ! modo nequeo verbis convenire.

p. 5, l. 90. euer among] Compare note to H., l. 61.

Ocy] = the call of the nightingale, occurs in our poems here and l. 98, in H., ll. 14, 55, 59, 85, 217. Compare *Uhlands Schriften zur Geschichte der Dichtung und Sage*, iii, Stuttgart, 1866, p. 97 f.; Reinhold Köhler, *Kleinere Schriften*. Hrsg. von Joh. Bolte, Berlin, 1900, iii, No. 32, pp. 216-218 (also in: *Zeitschrift für romanische Philologie*, viii (1884), pp. 120-122); Gustav Thureau, *Der Refrain in der französischen Chanson*, Berlin, 1901 [*Litterarhistorische Forschungen*, hrsg. von J. Schick und M. v. Waldberg, No. 23], p. 73 ff.

In mediæval literature we meet not unfrequently with this imitation of the nightingale's song. The quotations which have come to my knowledge may be divided into two main groups: The poets of the one use 'ocy' as an onomatopœia for her plaintive song, those of the other interpret it as an imperative, addressed by the bird to the hearer.

To the first group belong the author of Lydgate's Latin original, Peckham(?), and the greater number of his imitators (see also *Introduction*, p. xxxix, note 5), as e.g. Jacobus de Porta, Diepenbrock, Anonymus S. (*Des hl. Bonaventura Philomele oder Nachtigallentlied*, Lingen, 1883), and C. Fortlage (*Gesänge christlicher Vorzeit*, Berlin, 1844). There are with the latter but slight varieties in reproducing 'oci': J. de Porta by

'ochij,' Diepenbroeck by 'oci,' Anonymus S. and Fortlage by 'ozi.' Only Jacobus Balde (*Poematum tomus iv, Coloniae Ubiorum, 1660*) attempts an allegoric interpretation:

Pars. iv.: . . . cum sol medium flagrantior igne scandit axem
 Illâ, nescio quos, crebro vocat impotenter hora.
Ocyus, exclamans, huc *ocyus*, *ocyus* venite.
Ocyus, advolita soror *ocyus*, *ocyus*, sorori.
 Adriacum rapidis toties mare non timet procellis
 Nec folia arboribus, simul ingruit Afriens, moventur;
 Multa suum quoties canit *ocyus*, *ocyus*que plorat.

Pars. xxi.: *Oti* blanda quies, dulcedo nobilis *oti*,
 Recepta Cordis angulo
 Mens **Philomela** canit.

The other group is represented chiefly by French poets, many of whom understand 'oci' as the imperative mood of 'occir' = kill, and use it both in epic and lyric poetry, e. g.:

Histoire littéraire de la France, xxii, p. 345 (also in Martonne, *Analyse du roman de dame Aye*, p. 23):

Et chantent li oisel et mainent grant delit,
 Et li roussignolet qui dit: Oci, oci!
 Pucelle est en effroi qui loing set son ami.

Guillaume le Vinier in *Histoire littéraire*, xxiii, p. 592 f.:

Trop a mon euer esjoï
 Li louseignols qu'ai oi,
 Qui chantant dist:
 Fier fier, oci oci,
 Ceux par cui sont esbai
 Fin amant.

Wistasse le Moine, hrsg. von Wendelin Foerster und Johann Trost, Halle, 1891 [*Romänische Bibliothek*, hrsg. von W. Foerster, 4], II. 1142 ff.:

Illueques se fist lousignol. "Ochi! ochi! ochi! ochi!"
 Bien tenoit le conte por fol. Et li quens Renaus respondi:
 Quant voit le conte trespasser, "Je l'ocirai, par saint Richier!"
 Wistasees commenche a criër: Se je le puis as mains ballier."

Compare W. W. Comfort in *Modern Language Notes*, xiii (1898), col. 513 ff.

Charles de Bourdigné, Fautz & Dietz Joyenlx de Pierre Fauten, Paris, 1833 [*Trésor des vieux poètes français*, 6], pp. 23, 24:

Me pourmenant, ung Roussignol s'esveille;
 De son doulx chant très fort je me esmerveille,
 Quar il d soit en son chant: "Fy, fy, fy,
 Fy de dormir, fy d'homme qui sommeille,
 Fy de songeard, fy d'homme qui ne veille
 A son honneur." Alors je vous ally
 Que j'heu bien peur & ung très grant deffy
 De perdre honneur par ma grant nonchallance,
 Veu qu'on ne acquiert sans bien grant[s] porchatz lancee.
 Je l'escoutté; lors commença à dire,
 Tournaut son chant mienlx que une harpe ou lire,
 En chant bien doulx & plaisant: "Suy, suy, suy."
 A l'escouter je ne peuz contredire,
 Mais suis fâché, quasi rencontré de ire,
 Que ne le voy, & il semble estre icy,
 Car il disoit: "Vien tost, aussy, aussy;

Ne sois lassé ; le gaing est à poursnyvre” :
Tel va bien tost qu'on aconsuyt pour suivre.

Compare *Wistasse*, ed. Foerster, note to l. 1146.

Huon de Méry, Li tornoiemenz Antecrit. Hrsg. von Georg Wimmer, Marburg, 1888 [*Ausgaben und Abhandlungen.* Hrsg. von E. Stengel, 76], ll. 3295–3298 :

Et li rousignous ça et ei
Crie : ‘Fui ! Fui !—Oci ! Oci !’
Si que sa menace tormente
Tout le vergier.

Raynaud, *Recueil de Motets français* (Bibl. fr. du m.-âge), Paris, 1881, i, p. 49 :

Et si orrons le roussignol chanter
En l’ausnoi,
Qui dit : Oci ceus qui n’ont le cuer gai,
Douce Marot, grief sont li mau d’amer.

Skeat, *Chaucer*, vii : The Cuckoo and the Nightingale, ll. 121–135 :

And every wight may understande me ;
But, Nightingale, so may they not do thee ;
For thou hast many a nyce queinte cry.
I have herd thee seyn, “*ocy ! ocy !*”
How mighte I knowe what that shulde be ?
‘A fole !’ quod she, ‘wost thou not what it is ?
Whan that I say “*ocy ! ocy !*” y-wis,
Than mene I that I wolde, wonder fayn,
That alle they were shamfully y-slayn
That menen aught ayeines love amis.
And also I wolde alle tho were dede
That thenke not in love hir lyf to lede ;
For who that wol the god of love not serve,
I dar wel say, is worthy for to sterve ;
And for that skil “*ocy ! ocy !*” I grede.’

To these we may also reckon the quotations from the poetry of the troubadours alluded to by *Thurau*, p. 75.

Though ‘ocy’ does not verbally occur, we must necessarily suppose the same idea in *Jourdain de Blairies* in *Amis et Amiles und Jourdain de Blairies*. Hrsg. von C. Hofmann, Erlangen, 1882, ll. 1546–1550 :

En un vergier s’en entra maintenant,
Dou rousseingnol i a oi le chant,
Cil autre oisel se vont esbanoiant.
Lors li ramembre de Fromont le tyrant,
Qu’ocist son pere a l’espee tranchant . . .

In some cases I am not able to classify the quotations, e. g. *Uhland*, p. 167, 198, from a manuscript in Strassburg, fol. 37a :

He tres dous rousignol ioli
qui dis oci oci oci, etc.

Or Godefroy, *Dictionnaire de l’ancienne langue française*, Paris, 1881–95, from R. de Houdenc, Merangis, MS. Vienne, f. 28 c :

Quant j’oi chanter a mes oreilles
Le roussignol oci, oci.

Later instances prove that this second group has degenerated and that the idea of ‘ocy’ as an imperative has been effaced by degrees, so

that the two groups again coincide at last. Compare *La Curue de Sainte-Palaye, Dictionnaire historique de l'ancien langage françois*, Niort—Paris [1880, viii] :

J'oie oi le rosignol mener,	Oci, oci, vilaine gent :
Qui me fet plaindre, et dolouser,	Jolis cuer doit bien amer,
Por les maus que je sens por li,	Par amours jolument.
Qui sor l'arbre chante à haut cri,	(MS. 7218, f. 271.)

Pourquoi tient on le chant à graciens
 D'un ozeillon qu'on claiume rosseignol ?
 Pour ce qu'il est jolis, et amoureux, . . .
 Et dist *occi, occi*, joieus, joieus. (Froiss. Poës. p. 336.)
 Le rossignol crie, sur les ramissiaux,
 Vray messaige d'amour entretenir,
Ocy, ocy, entre vous damoisiaux . . . (Desch. f. 164.)

See also *Thurau*, p. 74.

Finally, how have we to classify the lines in our poems ?

To the first group we have to reckon H., ll. 55, 59, 85, 217, whereas to the second evidently belongs H., l. 14, as it is proved by ll. 20, 106. The two lines from c., however, ll. 90, 98, exhibit another trace of Lydgate's originality, in so far as these are the only lines where 'ocy' refers to the death of the nightingale herself.

Compare also Arnold Pischinger, *Der Vogelyesang bei den griechischen Dichtern des klassischen Altertums. Ein Beitrag zur Würdigung des Naturgefühls der antiken Poesie. Programm des K. humanistischen Gymnasiums Eichstätt für das Schuljahr 1900/01*, Eichstätt, 1901.

p. 5, l. 92. Phebus] See note to l. 26.

l. 93. Ouer] to be read as a monosyllable.

ll. 94, 95. M. P. 24:

The golden chayre of Phebus in the eyre
 Chasith mistis blake, ...

l. 98. Ocy] See note l. 90.

l. 100. Compare note to ll. 34, 35.

l. 103. she] 'Hir' l. 104, and 'she' l. 105 wrongly refer to 'bryd' l. 101.

The poet certainly was thinking of 'nightingale' instead of 'bird.' Compare ll. 106, 107, and H. ll. 56, 72, 73.

l. 105. I may be allowed to insert here two quotations from Grimm, J. und W., *Deutsches Wörterbuch*, vii, Leipzig, 1889 :

mir geschihet von ir minne sunder wane
 als der nahtegal, diu sitzet tót ob ir vröuden sanc.

minnesinger 1, 28b Hagen.

Megenberg: diu nahtigal . . . singt gar ämsieleich und gar frävenlich über ir kraft alsô groezleich, daz si sô krank wirt, daz si sterben muoz.—221, 4 ff. (vergl. Plinius 10, 83: certant inter se, palamque animosa contentio est. victa morte finit saepe vitam spiritu prius deficiente quam cantu).

ll. 106, 107. About 'brid'—'her' see note to l. 103. 'brid,' with poetical licence, is put instead of 'the story of this bird.'

l. 108. latyn—boke] See *Introduction*, § 8, and *Guttinger*, p. 73.

versed] Compare *versie* = versify in Skeat, *Piers Plowman*, C. 18, 108-10 :

For þer is nouthe non * who so nymþ hede,
 That can [versifie] ¹ fayre * oper formeliche endite,
 Ne þut can construen kyndeliche * þat poetes maden.

¹ versie, P.

p. 5, l. 114. I was not able to find out any passage in the Holy Scripture to which Lydgate alludes here.

ll. 115, 116. cristen-man Soule] Perhaps we have here an example of a genitive case without ending? Compare Gough, *On the Middle English Metrical Romance of Emare*, p. 7, and also the following quotations:

Percy Soc. xiv: *Poems of John Audelay*, ed. by J. O. Halliwell,

p. 26: Fore mon soule thai schuld save.

p. 27: To save mon soule spesialy.

p. 36: Mon soul with mekenes to have in kepyng.

p. 46: Serrs, so is mons soule with the sacrament.

p. 47: That han the cure of mons soule in joure kepyng.

p. 48: And manse soule that was forjuggyd to daminacioun.

Again, *Hoccleve* (E. E. T. S., E. S. 72), p. 175, l. 4862:

ffor a kyng is but a man soul, parfay!

ll. 116, (117). oweth] with infinitive without 'to,' see Mätzner, *Englische Grammatik*,³ Berlin, 1885. iii, p. 6.

p. 6, l. 120 ff. Compare *William of Shoreham*, ed. by Wright (Percy Society, xxviii), pp. 82-89.

l. 126. Compare Schick, *T. G.*, note to l. 761, Triggs, *Assembly*, Introduction, p. lxxii f., and Morrill, *Speculum*, notes to ll. 109 and 638.

ll. 129, 130. This idea may be suggested from the allegoric struggle in the *Psychomachia* by Prudentius, or by Ephes. vi, 10-17. Compare Schleich, *Fabula*, 595:

Than the to arme strongly in pacience.

M. P. 177: I fond a lyknesse depict upon a wal,

Armed in vertues, as I walk up and doun.

Ayenbite, ed. by R. Morris, p. 203:

... þet ofte recorderþ þane dyap and þe pine of Iesu crist. Vor þet is þe armure þet þe dyeuel dret mest . . .

Hoccleve (E. E. T. S., E. S. 72), p. 194, l. 5376:

With pees and restē, armē yow and clothe!

Yorkshire Writers, Rolle of Hampole, ii, p. 112, l. 5, f. a:

and arme hym with that holy passyon.

See also H., l. 285.

l. 130. quert] On this word, compare J. O. Halliwell, *Dictionary of Archaisms and Provincialisms*, London, 1846-7; Herbert Coleridge, *A Dictionary of the Oldest Words in the English Language*, London, 1862; *New English Dictionary*; Sir Gowther, ed. Breul, Oppeln, 1886, note to ll. 223, 224, and *Lay Folks Mass-Book* (E. E. T. S. 71), p. 341, note to ll. 26, 27. It is very often found in *Rolle de Hampole's* writings, especially in his translation of the Psalms. Again it occurs in the *Catholicon Anglicanum* (E. E. T. S. 75), pp. 196 and 296, and *Political, Religious, and Love Poems* (E. E. T. S. 15), pp. 166/114, 167/111, 174/236, 175/103. Also *Hoccleve* knows it as an adjective (E. E. T. S., E. S. 72), p. 39, l. 1061:

Nay! be þou riche or poore, or seke or quert.

Besides, in Lydgate, *M. P.*, where also the adjective occurs:

p. 32: But she have al than, thouhe he be nat querte.

p. 38: As Sampson did, whil he was hole and quert.

l. 136. can] See note to l. 54.

l. 137. mischeue] The following three quotations are taken from the *Century Dictionary* and *Stratmann-Bradley*:

When pryde is moste in prys,

Ande conetyse moste wys, . . .
Thenne schall Englonde myschewe.

Booke of Precedence (E. E. T. S., E. S.), i, 85.

Merneile it is þat y not myscheene,
þat y neere kild, drowned, or brent.

E. E. T. S. 15, p. 195, ll. 431, 432.

. . . . and up thai wol atte eve

Into a tree lest thai by nyght myscheve.

E. E. T. S. 52, i, 613, 614.

In the *Manipulus Vocabulorum* (E. E. T. S. 27), I found, col. 53, l. 14: to Mischéeffe, *destruère*.

p. 6, l. 141. Before whos deth] The relative instead of the demonstrative pronoun, in order to effect a closer connection with the preceding sentence (compare Paul's *Grundriss*, i, p. 1119, ε, and Spies, *Studien zur Geschichte des Englischen Pronomens im XV. und XVI. Jahrhundert*, Halle, 1897, p. 222, § 230 ff.). See also l. 343.

l. 142. of] See note to l. 4.

offens, cleped originall] In Forcellini, *Totius Latinitatis Lexicon*, Prati, 1858, we find under the heading 'originalis' (2) the following remark: 'Speciatim apud Scriptores Ecclesiasticos *originale peccatum* dicitur illud priorum parentum in posteros generatione transfusum. *Augustin* 1. *de Anim.* 9. n. 10. et alibi.' This quotation from St. Augustine runs as follows: Sed utcumque sentiens quid mali dixerit, sine ulla Christi gratia animas redimi parvulorum in æternam vitam regnumque cœlorum, et in eis posse solvi originale peccatum sine Baptismo Christi, in quo fit remissio peccatorum: videns ergo, in quam se profunditatem naufragosi gurgitis jecerit, "Sane," inquit . . .

11. Hoc enim eis etiam hæresis Pelagiana promisit: quia nec damnationem metuit parvulis, quos nullum putat habere originale peccatum . . .

Lydgate, being a cleric himself, of course often makes use of this theological term. It occurs in the form 'synne orygynal,' *Pilgr.* 986, 1139 ff., 1158, 1255, 1280, also as 'orygynal trespase,' *ibid.* 1276. Again I noticed it in Skeat, *Chaucer*, vii, iv, 348, and *ibid.* iv, *C. T.* i, 334 and 808. Percy Soc. 28: *Poems of William de Shoreham*, ed. by T. Wright, p. 105:

Orygynale thys senne hys cleped,
For man of kende hyt taketh syn.

Hocclere (E. E. T. S., E. S. 61), p. 46, l. 85:

þat for our gilt original wern slayn.

Confessio Amantis (E. E. T. S., E. S. 81, 82), v, 1767; vi, 1.

l. 143. infecte] = infected, as 'depeint' = depeinted (compare Schick, *T. G.*, note to l. 44; *Hocclere*, E. E. T. S., E. S. 72, l. 5003), or 'depict' = depicted (*M. P.* 177, 259), and 'detecte' = detected (Percy Society, xi, ii: *Thirteen Psalms*, p. 10). Mätzner, however, in the dictionary to his *Altenglische Sprachproben*, article 'infecten,' doubts whether it is contracted from 'infected' or not, but considers it rather a form directly taken from the Latin. Quotations of this verb are also given in Schleich, *Fabula*, p. 104, to which we add the following ones:

Steele, *Secrees*, 1272:

Of enfect plaeyes / Causyng the violence.

Pilgr. 5792:

Swych as he nat infect with synne.

Skeat, *Chaucer*, vii, xxiv, 217:

And punish me, with trespase thus enfect.

But *ibid.* vii, xxiv, 1053:

Her gentilness may not infected be.

Hoccleve (E. E. T. S., E. S. 72), p. 171, ll. 4742, 4743:

And a-mong othir þingēs, þat your wilne
Be infecte wiþ no wrecched chyncherie.

Hoccleve (E. E. T. S., E. S. 61), p. 117, l. 194:

that so myche of this land / shall be infecte

(rhyming with: correcte (inf.) and secte).

p. 7, l. 150. paradise] The metre requires if not elision of, then certainly slurring over the second syllable: par'dise.

M. P. 209: The stoon of paradys was fyn of his labour.

Ibid. 235: Man to restoore to paradys, his cité.

Albon and Amphabel (Horstmann), 1, 261:

It was a paradise vpon hem to se.

Steele, *Secrees*, 627:

It was a paradys / verray incomparable.

Kk. i, f. 195 b:

The theeff / of Paradyse / made a sitesiene.

R. of the Rose, 648:

Have been in paradys erth[e]ly.

l. 151. sely] has here rather the meaning of 'unfortunate, fatal' as e. g. Schleich, *Fabula*, 589, 590:

O seely marehaunt, myn hand I feele quake
To write thy woo in my translacionu.

Skeat, *Chaucer*, iii, p. 162, l. 2339:

O sely Philomene! wo is thy n herte.

l. 156. *Holland's Buke of the Houlate*, ed. by A. Diebler, l. 976:

Think how bair thow wes borne, and bair ay will be.

l. 157. nedes mvst] Compare note to l. 29.

ll. 160, 161. A similar thought is met with in *Ayenbite of Inwyt*, ed. by

R. Morris, p. 71:

Vor huanne þou begonne libbe: anhaste þou begonne to sterue.

Yorkshire Writers, Rolle of Hampole, ii, p. 36, ll. 21-24:

For fro bigynnyng of oure childehede
ilk day to dye we are dredande:
þen þis [lif] is faylande at þo nede,
for whils we here lyue [we] are dyande.

Also in *Anglia*, vii (1884), *Anzeiger*, p. 85, ll. 17, 18:

For yn þe oure of oure natyvyte
Thy [i. e. death] sotell entre us perschet everychon.

Nearly the same idea occurs again, Skeat, *Chaucer*, iv, *C. T.*, A. 3891 ff.:

For sikerly, whan I was bore, anon
Deeth drogh the tappe of lyf and leet it gon;
And ever sith hath so the tappe y-ronne,
Til that almost al empty is the tonne.

I could not find out where this idea is borrowed from.

ll. 164-168. A similar passage occurs in Morrill, *Speculum* (E. E. T. S., E. S. 75), ll. 215-222:

And ȝaf to man fre power	Wheiper he wole chese, he haþ power
To chese, boþe fer and ner,	þurw ȝifte of god, while he is her;
Off god and yuel shed to make,	þanne is hit noht on god ilong,
þe euel to late and god to take.	If man wole chese to don wrong.

The note to l. 215, p. 66, rightly points out the different opinion of Chaucer on this subject, referring to Skeat, *Chaucer*, C. T., B., ll. 4424-4441; especially ll. 4433-4438:

Whether that goddes worthy forwiting
 Streyneth me nedely for to doon a thing,
 (Nedely clepe I simple necessitee);
 Or elles, if free choys he graunted me
 To do that same thing, or do it noght,
 Though god forwoot it, er that it was wrought.

The following quotations, however, will prove, as it seems to me, that Lydgate's dogmatic point of view was more generally adopted. I noticed similar passages in *Yorkshire Writers, Rolle of Humpole*, ii, p. 45, ll. 753, 754:

And þerfore chese þe, or þou wende,
 wheþer þou wolt to payne or blis.

Percy Society, xiv, 1: *Poems of John Audelay*, ed. by J. O. Halliwell, p. 8:

Better mon ys made resnabyl,
 Good and evyl to have in his mynd;
 And has fre choys, as we fynde,
 Weder he wyl do good or ylle,
 Owther y-savyd or ellys y-schent,
 Owther have heven or ellus have hell,
 thou hast fre choys.

Ibid. p. 52:

For thou ast fre choyse to ryse or falle,
 Both thou may.

Ibid. p. 53:

Here twey wayes [*i. e.* to heaven and to hell], my sone ther be,
 Thou hast fre choyse wedur to passe.

Confessio Amantis (E. E. T. S., E. S. 81), p. 218, ll. 3260-3262:

For every man his oghne wone
 After the lust of his assay
 The vice or vertu chese may.

Hoccleve (E. E. T. S., E. S. 61), p. 112, ll. 73-75:

for sythen god to mun / gyven hathe libertie,
 which chese may / for to do well or no,
 yf he myse-chese / he is his owne foo.

Ibid. p. 215, ll. 18-24, f. a.:

And sikirly, syn god of his hy grace and benigne courtesie hath yenen vs libertee and freedom for to purchace by oure wirkes in this present lyfe þat oon or þat othir / al standith in our choys and eleccioun: to grete fooles been we / but if we cheese the bettre part / which part, god of his infynyt goodnesse graunte vs alle to cheese / Amen!

Anglia, vii (1884), *Anzeiger*, p. 86, ll. 36-38:

And of two wayes þou most nedys chese oon.
 Thenk, of fre choyes god hath the ȝeve alon
 With wyt and reson to rule thy lyberte.

This opinion is not only in accordance with *Sirach*, xv, 12-17, but has also been supported as doctrine by great fathers of the Church.

Sirach, xv, 12-17:

12. Non dicās: Ille me implanavit; non enim necessarij sunt ei homines impii. 13. Omne execeramentum erroris odit Dominus, et non erit anabile timentibus eum. 14. Deus ab initio constituit hominem, et reli-

quit illum in manu consilii sui. 15. Adjecit mandata et praecepta sua: 16. Si volueris mandata servare, conservabunt te, et in perpetuum fidem placitam facere. 17. Apposuit tibi aquam et ignem: ad quod volueris, porrigere manum tuam. 18. Ante hominem vita et mors, bonum et malum: quod placuerit ei, dabitur illi.

Clemens Alexandrinus, Stromatum lib. ii. Sylburg, Coloniae, 1688, 363:

Ἡμεῖς δὲ, οἱ δὲ αἵρεσιν καὶ φυγῇ δεδῶσθαι τοῖς ἀνθρώποις αὐτοκρατορικὴν παρὰ τοῦ Κυρίου διὰ τῶν γραφῶν παρειληφότες ἀμεταπώτῃ τῇ πίστει ἀναπαυόμεθα.

Origines de principiis, interprete Rafino, lib. iii, c. i, Redepenning 245.

"quoniam in ecclesiastica praedicatione inest etiam de futuro Dei justo iudicio fides quae iudicii credulitas provocat homines et suadet ad bene praeclareque vivendum et omni genere refugere peccatum . . . per hoc sine dubio indicatur quod in nostra sit positum potestate vel laudabili nos vitae vel culpabili dedere."

Ibid. lib. iii, c. i, 6 (249):

"Paulus tamquam in nobis ipsis vel salutis vel perditionis habentibus causas, ait: An divitias bonitatis ejus . . . contemnitis . . .?"

Augustinus, *Hypognosticon*, lib. iii, c. 3 (Migne, *P. lat.*, 45, 1611 ss. = x, 2):

Igitur liberum arbitrium hominibus esse, certa fide credimus, et praedicamus indubitanter.

Thomas Aquinas, *Summa theologiae*, i, 23, 3 (Romae 1888, iv.):

"Culpa provenit ex libero arbitrio eius qui reprobatur et a gratia deseritur."

Compare about this difficult matter Schmidt, Wilhelm, *Christliche Dogmatik*, in *Sammlung theologischer Handbücher*, iv, i, 2, Bonn, 1898, § 1, p. 12 ff., and Harnack, Adolf, *Lehrbuch der Dogmengeschichte*, 3. Bd. 3. A. Freiburg i. B., 1897 (*Sammlung theolog. Lehrbücher*), p. 189 ff.

p. 7, l. 171. dismenbre] Compare Skeat, *Chaucer*, vii, ii, 255, and the notes by the same (*ibid.* v) to *C. T.*, C. 474, 651, l. 591, where many quotations on this subject are found. I may only be allowed to add that the ten commandments from which Todd cites the second one are printed by Zupitza in *Herrig's Archiv*, lxxxv (1890), p. 46 ff., from Ashmole MS. 61. Compare also Percy Society, 23, i, 73:

Of newe tourment we do hym rent,
Whan we hys membres swer.

Hoccleve (E. E. T. S., E. S. 72), p. 23, ll. 628-630:

Pere. þe former of every creature
Dismembred y with opþes grete, & rente
Lyme for lyme, or þat I þennēs wente.

l. 179. Compare l. 70.

p. 8, l. 181. nedes—most] Compare note to l. 29.

st. 27. The anacoluthon in this stanza—there is no verb—is nearly as bad as the well-known one at the beginning of Lydgate's *Guy of Warwick*, ed. by Zupitza, *Sitzungsberichte der (Wiener) Kais. Akademie der Wissenschaften*, 74, Wien, 1873, p. 665, note to l. 1, 8. Compare also Skeat, *Chaucer*, i, xiv, l. 1 ff. and note.

p. 8, l. 183. the fadres sapiens] Compare Skeat, *Chaucer*, iv, *C. T.*, B. 1660-1662:

Thurgh thyn [*i. e.* Maria] humblesse, the goost that in thalighte,
Of whos vertu, whan he thyn herte lighte,
Conceived was the fadres sapience.

p. 8, ll. 184, 185. well—grounde] See Schick, *T. G.* 292, 293, and note, 754, 758, 971. Also in *Hoccleve* (E. E. T. S., E. S. 72), p. xlix, l. 34.

l. 185. lombe] See Morrill, *Speculum* (E. E. T. S., E. S. 75), note to l. 260.

l. 186. deelyne] has here the meaning of 'to die'; see Mätzner and *New English Dictionary*.

l. 195. folow shuld his trace] Skeat, *Chaucer*, i, xiv, 1-4:

The firste stok, fader of gentillesse—

What man that claymeth gentil for to be,

Must folowe his trace, and alle his wittes dresse

Vertu to sewe, and vyces for to flee.

See also the notes to these lines.

M. P. 93: Who foloweth his traecys is neverliche to thryve.

Ibid. 248: To folwe the traecys of spiritual doctryne.

Percy Soc., xiv, 1: *Poems of John Audelay*, ed. by J. O. Halliwell, p. 80:
To heven to folow the trassee.

Hoccleve (E. E. T. S., E. S. 72), p. 146, l. 4061:

If þou be god, thow folow most his trace.

Yorkshire Writers, Rolle of Hampole, ii, p. 42, l. 535:

Synne dos þe to folow þo fendus trace.

196. Compare the last lines of a carol in Percy Society, 23, i, 48:

And ef owre synnys we ask remyssioun,

And grace

In hevne to have a place.

l. 208. over-terved] Compare about this verb Skeat, *Chaucer*, v, Addenda following p. xxvi, vi, p. 258, and *Athenæum*, 3465 (24. iii. 1894), p. 379. As to its etymology Skeat combines it with the frequentative verb *terflen*, O.E. *tearflian* (Low G. *tarven*, um- *tarven*, O.H.G. *zerben*, *zirben*, *zirbel-wint*): Holthausen, *Anglia Beiblatt*, xii, p. 146, refers to Ettmüller, *Ludovicus, Vorda Vealhstöd Engla and Seaxna. Lexicon Anglo-Saxonieum. [Bibliothek der gesammten deutschen National-Literatur, xxix.]* Quedlinburg und Leipzig, 1851, p. 523, sub 'teorfan,' and Schade, *Oskar, Altddeutsches Wörterbuch*, 2. A. Halle a. S. 1872-1882, p. 1230, sub 'zarbjan.' Holthausen also suggests the idea that 'Tyrfringr,' the icelandic name of a famous sword, belongs to the same root. In *Athenæum*, 3467 (7. iv. 1894), p. 445, F. B. (?) draws the attention to the noun and verb 'turf,' used by labourers in southern and south-western counties for 'piece of ground' and 'strip and roll up layers of rooted grass.'

From the references above mentioned, and the *Century Dictionary*, I collect the following quotations, to which I add some others.

The simple verb *terven* occurs: Skeat, *Chaucer*, iv, *C. T.*, G. 1171, 1274; *Legends of the Holy Rood* (ed. by Morris, E. E. T. S. 46), p. 207; *Havelock* (ed. by Holthausen, Heidelberg, 1900), ll. 603, 918; *Wars of Alexander* (ed. by Skeat, E. E. T. S., E. S. 47), l. 4114; *Alliterative Poems* (ed. by Morris, E. E. T. S. 1), B. 630; *Sir Garwayne and the Green Knight* (ed. by Morris, E. E. T. S. 4), l. 1921; *Prompt. Parv.* sub 'tyrf,' sb.; *The Poems of William Dunbar* (ed. by J. Schipper, Vienna, 1894), 86, l. 23:

Off all his claythis thay tirvit him bair.

Ibid. ll. 33, 34:

In tene, thay tirvit him agane,

And till ane pillar thai him band.

Ibid. l. 57:

Agane thay tirvit him bak and syd.

The Poems of Walter Kennedy (ed. by J. Schipper, Vienna, 1901, in

Denkschriften der K. Akademie der Wissenschaften in Wien. Philosophisch-Historische Classe. Band, xlviii, i), p. 87, st. ccvii:

Ane to name wes callit Cleophas,
Said: Merwall is þat þou misknawis allane
Thir cruell dedis quhilum thir dais wes
To Jhesus done into Jerusalem,
Be oure princis how he wes tane [and] slane,
Als tirnit [him] with mony panis fell,
Quhom we trowit to redeme Israell.

ouerterren occurs:

Promptorium Parrulorum (1440), p. 373:

Oyrr (*tyr*) *ryn* (*oyrr tyrryn*, K. *ouerturnyn*, S.H. *ouyrturnyn*, P.).
Subverto, euerto.

J. Hardyng, *Chron. of England* (ed. Ellis, 1812), p. 47:

So dred they hym, they durst no thing ouer terue
Againe his lawe nor peace.

Ibid. p. 75:

The lawe and peace he kepte, and conserved,
Which him vpheld, that he was neuer ouer turned.

Jamieson, John, *An Etymological Dictionary of the Scottish Language*,
ii, Edinburgh, 1841, p. 173:

Reprowyd scho suld noucht be for-thi
Of falshede, or of trychery,
For til owrtyrwe that is abowe.—
Bot qwhen thai trayst hyr all thair best,
All that is gywyn be that Lady,
Scho owrtyrwys it suddanly. Wyntown, viii, 40, 39, 46.

Holland's *Buke of the Houlate*, ed. by Arthur Diebler, Leipzig, 1893,
II. 836–839:

The golk gat vp agane in þe grit hall,
Tit þe tuquheit be þe tope and owirtirwit his heid,
Flang him flat in þe fyre, fedderis and all.

Hocclere (E. E. T. S., E. S. 72), l. 1811:

Wolde honest deth come, and me ouerterue.

I think 'ouerterve' occurs once also in Skeat, *P. P.* (E. E. T. S. 28),
A. ix, ll. 30, 31:

For ȝif he ne rise þe raper · and rauhȝe to þe steorne,
þe wynt wolde with þe water · þe Bot ouer-prowe.¹

p. 8, l. 210. they] *i. e.* the eight souls; 'world' = mankind. I think, we cannot refrain from supplying "were" to render the construction clear: 'and they were preserved.'

p. 9, l. 213. maner] used without 'of'; see Skeat, *Chaucer*, vi, p. 159, and v, p. 176, note to l. 1689; Mätzner, *Englische Grammatik*,³ Berlin, 1885, iii, p. 338.

219. As for a tyme] 'as' is here used pleonastically, without proper meaning, as it fairly often occurs before adverbs; compare Schick, *T. G.*, note to l. 39, and the note to H., ll. 186, 368, 371; also Prof. F. J. Child's *Observations on the Language of Chaucer and Gower* in Ellis, *On Early English Pronunciation*, ch. iv, § 5 (E. E. T. S., E. S. 27), p. 374. I noticed further:

M. P. 63:

Folowyng these baladis as for your plesaunce.

¹ ouertorne H₂ [= ouertorne?]

Ibid. 196 : Coold and moist, as of his nature.

Ibid. 257 : Onoly outward as by apparence.

Schleich, *Fabula*, 41, 42 :

Anothir marchaunt, as by relacioun,
Of hym hadde herd and of his high renoun.

Ibid. p. 70, where some other quotations are found.

Steele, *Secrees*, 1595, 1596 :

Off which as by Age / Oon is natural,
The othir by fortune / As be thynges accidental.

Falls, 91 a 1 :

And leuer he had his father toffende,
As in such case than through negligence,
vnto his goddes for to do offence.

G. W. (Robinson), 493 :

As ffor a tyme to holde with hym soiour.

Skeat, *Chaucer*, vii, xxi, 74 :

So must me nedes abyde, as for a space.

Ibid. vii, iv, 120, 121 :

For-thy, my worthy prinee, in Cristes halve,
As for a part whos fayth thou hast to gyde.

Ibid. iv, C. T., B. 122, 123 :

O riche marchaunts, ful of wele ben ye,
O noble, o prudent folk, as in this cas !

Ibid. iv, C. T., E. 404-406 :

That to Janiele, of which I spak bifore,
She doghter nas, for, as by coniecture,
Hem thoughte she was another creature.

Percy Society, xi, ii : *Thirteen Psalms*, p. 24 :

The heavens also, as with a thought,
Thou hast set vp with all theire light.

Hoccleve (E. E. T. S., E. S. 72), p. 13, ll. 344, 345 :

Was it not eek a monstre as in nature
pat god I-borë was of a virgine?

Confessio Amantis (E. E. T. S., E. S. 81, 82), i, 1940, 2765 ; ii, 76 ; iii, 1122 ; iv, 1181, 1651 ; v, 750, 6547 ; viii, 1297.

p. 9, l. 221. boght derre] See Morrill, *Speculum*, note to l. 160.

l. 223. Then] = than. The structure of this phrase is entirely Lydgatian. l. 222 L. begins : 'Ley to thy sore—this same salfe . . . ' but his beloved parenthesis : ' & let no-thing lye nerre ' puts him out, and he inconsistently goes on : ' Then (= than) this same salfe. ' Evidently, the scribe of C was not satisfied by this phrase and tried to improve it by inserting ' that ' after ' Ley, ' l. 222.

with] postponed preposition.

ll. 225, 226. These two lines recall the beginning of the Parson's Tale: Skeat, *Chaucer*, iv, C. T., l. § 1 : ' Our swete lord god of hevene, that no man wole perisse, but wole that we comen alle to the knoweleche of him, and to the blisful lyf that is perdurable, amonesteth us by the prophete Ieremie. '

A very similar passage occurs, *Pilgr.* 8591-94 :

But, off that lord grettest off myght,
Whos mercy euer passeth ryht,
Off synnerys desyreth nat the deth ;
ffor he doth mercy or that he sleth.

p. 9. l. 231. queme & plese] Compare Schick, *T. G.* 1312 and note to this line, and Schleich, *Fabula*, l. 147 and p. 127.

p. 10, l. 243. It is preferable to follow C and to omit 'the,' though we could take it as 'dativus ethicus'; compare Spies, *Studien*, § 152.

l. 244. *Ayenbite of Inceit*, ed. by R. Morris (E. E. T. S. 23), p. 154 :

þet habbeþ zuo þe herten engrined ine þe dycueles nette / ase zayþ Iob.

l. 250. Dispose] Steele, *Secrees*, 595 :

Dispose them sylff / to mornyng or to gladnesse.

l. 256. to-togged and to-drawe] As to the signification of the prefix to- compare Skeat, *Chaucer*, v, note to B. l. 3215, and vii, note to xviii, l. 137. In H., l. 127, occurs 'to-Rent.'

l. 260. *Pilgr.* 2899, 2900 :

Whan God Almyghty (yiff yt be souht,)

Al thys world hadde maad off nouht.

Ibid. 6603, 6604 :

"God the ffader," fful wel ywrouht,

That heuene and erthē made off nouht.

Hoccleve (E. E. T. S., E. S. 72), p. 13, ll. 341, 342 :

Schal he rebelle ageyn his lordēs myght,

Which þat þis wydē world haþ made of noght.

Percy Society, vii, 2 : *A Paraphrase on the seven penitential psalms, in English verse*, ed. by W. H. Black, p. 7 :

Zyf God, that made all thyng of nouzt.

Yorkshire Writers, Rolle of Hampole ii, p. 41, l. 431 :

þi-sclue, mon, he made of noght.

Ibid. p. 102, l. 10 f. b. :

god þat made the of nought.

The Poems of William Dunbar, ed. by J. Schipper, Vienna, 1894, p. 350, No. 78, ll. 107, 108 :

. . . , Man, lufe the Lord most deir,

That the and all this world maid of nocht.

l. 262. cescede] = put an end to.

l. 267. adolescens] The earliest quotation of this word in the *New English Dictionary* is from Lydgate's *Bochas*, 1554 (i. e. ca. 1430). Again, I found it in *Manipulus Vocabulorum*, by Peter Levins (1570), ed. by H. B. Wheatley [E. E. T. S. 27.], London, 1867, col. 96, l. 26 : A'dolescencie, *adolescencia*, æ. The Dictionaries by Mätzner, Stratmann-Bradley, the *Century Dictionary*, and the Index to Chaucer's works by Skeat, vi and vii, do not give any quotation. I noticed it once, but in the Latin form, in *Anglia*, xiv, p. 496 :

When adolescencia is auncient & cūmyth to gravite.

p. 11, l. 272. weyes . . . of your youth] *Anglia*, vii (1884), *Anzeiger*, p. 85, ll. 3, 4 :

Thow mynly myrroure yn whom all old may se

The wayes of youth yn whych they have mysgoon.

l. 273. For] See note to l. 74.

kowthe] Though assonance is not unknown in Lydgate (see Schick, *T. G.*, p. lx, and Schleich, *Fabula*, p. lxvii), we think it preferable to read, against the MSS., 'kowthe.'

l. 281. *Falls*, 3 b. 1 :

For vnto a man that perfit is and stable.

l. 285. notheles] evidently refers to ll. 281, 282.

p. 11, l. 293. Compare Schick, *T. G.*, note to l. 191, and Krausser, *Complaint*, note to l. 484.

l. 294. Vnkyndly]=unnatural, against nature. Compare *Falls*, 20 a 1 :
who search aright was vnkindly mariage,
speaking about Oedipus.

Ibid. 20 a 1 :

also of her (*i. e.* Iocaste) sonnes the great vnkyndness,
because one brother murdered the other.

Ibid. 23 a 1 :

Bloud vnto bloud to shew vnkindnes,
in the story of Atreus and Thyestes.

Perey Soc. 28 : *Poems of William de Shoreham*, ed. by T. Wright,
p. 115 :

And sodomyt hys sennē
Aȝens kende y-do.

Agenbite of Inceyt, ed. by R. Morris (E. E. T. S. 23), p. 9 :
Ine þise heste is uorbode / alle zennen a-ye kende / ine luēt manere /
hy hyeþ y-do / oþer ine his bodie : oþer in oþren.

Confessio Amantis (E. E. T. S., E. S. 81), p. 236, ll. 373-375 :

And for he [*i. e.* Tiresias] hath destourbed kind :
And was so to nature unkinde,
Unkindeliche he was transformed.

In this meaning the word occurs still in Shakespeare. *Venus and Adonis*, ed. by Delius, p. 13 :

O! had thy mother borne so hard a mind,
She had not brought forth thee, but died unkind.

Delius remarks : unkind = unnatural, contrary to the laws of nature,
which bid the wives to bring forth children.

Compare l. 301, and also ll. 33 and 35.

l. 301. vnkyndly] See note to l. 294.

p. 12, l. 302. The fende, youre enmye] *M. P.* 97 :

The fiende oure enemye outraye and confounde.

lying in a-wayte] *Pilgr.* 64, 65 :

And detli, ay redy with hys dart to kerue,
Lyth in a-wayt, dredful off manacys.

Ibid. 4491 : In a-wayt y (*i. e.* Penance) lygge alway.

Ibid. 8130, 8131 :

Ther lyth A mortal hunteresse,
In a-wayt to hyndre the.

S. of Thebes, 359 b 1 :

That on this hill, like as I conceine,
Liest in a waite, folkes to deceine.

Ibid. 364 b 1 : By false engine, ligging in a weite.

Falls, 212 b 2 : The people alway in a wayte lying.

Rom. of the R. 4497 :

Which in awayte lyth day and night.

Hoccleve (E. E. T. S., E. S. 72), p. 137, l. 3806 :

The fend lyth in a-wayte of oure freelte.

ll. 304, 305. lynes—hokes] Schleich, *Fabula*, 740 :

He wolde, that deth had leyd hook and lyne.

There are many quotations to this line found *ibid.* on p. 102. We add
Falls, 95 a 1 :

hym to betraishe she cast out hoke and lyne.

p. 12, l. 308. Compare *Introduction*, § 6.

l. 311. confusioun] = ruin, perdition, as in the Bible. Compare *Falls*, 140 b 1 :

And ouercome for his great pride,
At great mischief to his confusion.

Ibid. 173 b 2 : For thei not knew to theyr confusion,
Time of their notable visitacion.

M. P. 5 : Alltho that bethe enmyes to the Kyng,
I schalle hem clothe withe confusione.

Schick, *T. G.* 228 :

A man to loue to his confusioun.

Compare also the note to this line.

Rom. of the R. 3833, 3834 :

To truste (to thy confusioun)
Him thus, . . .

Hoccleve (E. E. T. S., E. S. 61), p. 145, l. 154 :

My deeth wole it been, & confusion.

l. 317. strenght] instead of 'strength.' Compare Schleich, *Fabula*, p. lii, below.

l. 318. Yf] temporal.

l. 324. here] = on earth, in this life.

p. 13, l. 335.

M. P. 239 : S. our Savacioun, whan we shal hens weende.

Ibid. : Do mercy Ihesu ! or that we hens pace.

Ibid. 240 : Or I passe hens, this hoolly myn entent.

Ibid. 249 : Or I passe hens, Ihesu, graunt unto me.

Voss., *Gg.* 9, fol. 108 b :

Thynk how that thi-self shall henne.

l. 336. *M. P.* 229 : The secounde schyle ys that thou shalle dye,

Bote 3yt what tyme thou woste never.

Voss., *Gg.* 9, f. 35 b :

For deth cometh ever whan men list (*i. e.* least) on him thynk.

Percy Society, vii : *A paraphrase on the seven penitential psalms, in English verse*, ed. by W. H. Black, p. 32 (and note on p. 64), st. lxxxiii, ll. 5, 6 :

My deth evermore in mynde I kepe ;
I wote noȝt whanne myn ende schal be.

Hoccleve (E. E. T. S., E. S. 72), p. 21, ll. 566, 567 :

No thyng is more certein þan deþ is,
Ne more vncertein þan þe tyme I-wis.

Ibid. p. 105, ll. 2893, 2894 :

Remembreth euer a-monge, þat ye shul dye,
And wot naght whan ; it cometh in a stelthe.

Ibid. (E. E. T. S., E. S. 61), p. 67, ll. 7, 8 :

þat dye I sholde / & hadde no knowynge
Whanne, ne whidir, I sholde hennes sterte.

Ibid., p. 117, l. 210 :

war that / for deathe comethe, wot ther no wyght whan.

Political, Religious, and Love Poems, ed. by F. J. Furnivall (E. E. T. S. 15), p. 108, ll. 169, 170 :

pou kepe me, lorde, for I sal dye,
& wot neuere whore, ne how, ne when.

Ibid. p. 221, *Three Certainties of the Day of Death* :

H it beoþ þreo tymes on þo day
 þat soþe to witen me mai ;
 þat on ys, þat i shal henne ;
 þat oþer, þat y not whenne ;
 þat þridde is my moste care,
 þat y not whider i shal fare.

Yorkshire Writers, Rolle of Hampole, i, p. 367, viii, 17, 18 :

With I. and E., þe dede to þe sall come als I þe kene,
 Bot þou ne wate in whate-kyn state, ne how, ne whare, ne whenne.

Ibid., i, p. 106, ll. 12-14 f. a. :

An other thyng is the vncertaynte of our endyng / for we wote not
 whan we shall dye nor how we shall dye nor whether we shall goo whan
 we be dede.

p. 13, l. 339. can] See note to l. 54.

l. 343. which] See note to l. 141.

whoso] Compare Schick, *T. G.*, note to l. 1090, and e. g. *M. P.* 3, 8, 15,
 69, 97, 137, etc.

l. 357. *Margarete*, 540 :

And be her shelde in myschief and dissesse.

l. 361. werre or stryfe] one of Lydgate's favourite expressions. Com-
 pare Degenhart, *Hors*, 405 :

Lat al werre and stryfe be sette aside.

Ibid. 410 : Of newe stryf and of mortal werre.

M. P. 85 : Whiche for vertue, without werre and stryff.

Pilgr. 1968 : With-ouen werre or any stryff.

S. of Thebes, 359 b 1 :

Muse herevpon, without warre of [*sic!* or ?] strife

Ibid. 360 a 2 : Edippus aie, denoide of warre and strife.

Ibid. 361 a 1 : Finde plentie of conteke, warre and strife.

Ibid. 372 b 1 : Replenished, with conteke werre and strife.

It occurs also Skeat, *Chaucer*, iv, *C. T.*, F. 757 :

As in my gilt, were outhere werre or stryf.

Hoccleve (E. E. T. S., E. S. 72), p. 182, l. 5041 :

Euene as a man is euer in werre and strife.

Ibid. p. 195, l. 5405 :

Now, pees ! approche, and dryue out werre & strif !

Ibid. (E. E. T. S., E. S. 61), p. 34, l. 302 :

Malencolie engendrith werre & stryfe.

Confessio Amantis (E. E. T. S., E. S. 81), p. 11, l. 248 :

Hath set to make werre and strif.

Ibid. (E. E. T. S., E. S. 82), p. 122, l. 6414* :

Upon knythode in werre and strif.

Ibid. p. 257, l. 900 :

And desirous of werre and strif.

p. 14, l. 374. We follow here the reading of C and insert 'all' : 'of all
 trewth,' because it makes the metre so much better.

l. 384. in-to] e and o are much alike in our manuscript, as is also
 pointed out by Schleich, *Fabula*, p. xliii.

l. 385. Longens] Compare Gattinger, p. 39, and Skeat, *Chaucer*, i, 1, 163
 note. This proper name occurs also e. g. *Kk.* i, fol. 195 b, 198 a.

l. 388. *Kk.* i, 195 b :

- Consummatum est // seyde whan all was do.
Compare *Introduction*, § 6.
p. 15, l. 393. Compare Skeat, *Chaucer*, iv, C. T., A. 981:
Thus rit this duk, thus rit this conquerour.
l. 395. can] See note to l. 54.
l. 397. hert, wyll, & thought] Another stereotype expression. Compare *Flour of Curtesye*, 248 b 1:
Yet or I die, with hert, wil, and thought.
Degenhart, *Hors*, 510:
Ondevided, with herte, wil, and thouht.
Margaret, 204:
Quod she ageyn: with hert, wille and thoughte.
Also in Skeat, *Chaucer*, vii, xxiv, 205:
Caitif and wrecche in hert, in wille, and thought!
Ibid. 426:
Clere of entent, and herte, and thought and wille.
l. 398. Skeat, *Chaucer*, vii, xi, 43:
Now, lady myn! sith I you love and drede.
Hoccleve (E. E. T. S., E. S. 72), p. 105, l. 2898:
Hym [*i. e.* God], loue & drede; and his lawes obeyeth.
Political, Religious, and Love Poems, ed. by F. J. Furnivall (E. E. T. S. 15), p. 108, l. 156:
& fe[r]uently þe lufe and drede.
Ibid. p. 251, ll. 6, 7:
Good god! þou graunt me þis,
That I may lyue in loue & drede.
l. 400. *Kk.* i, f. 195 a:
Helle robbed // thourgh myn jmerial mygt.
ll. 411-413. It is quite common to close a poem, especially a spiritual one, with a prayer. We find this custom, *e. g.* in *M. P.* 58, 66, 73, 179, 232; *Giles*, 329-368; *Edmund*, ii, 1457-1520 (again, p. 445, ll. 457-464); *Margarete*, 534-540; *Anglia*, vii (1884), *Anzeiger*, p. 86, ll. 53-58; Skeat, *Chaucer*, ii, *Troilus*, v, 1860-1869; *ibid.* i, 1, 181-184.
Also in many poems in *Publications of the Percy Society*, iv, 1.
l. 413. *M. P.* 198:
Toward that lyf wher joye is ay lastyng.
Ibid. 220: With hym to dwelle above the sterrys cleere.

POEM II.

- p. 16, l. 1. Titan] See note to c. l. 26. Compare also the opening line in Triggs, *Assembly*; Skeat, *Chaucer*, iii, table I, and Schick, *T. G.*, *Introduction*, p. cxxii f.
l. 2. Even] Here, and l. 38, it means 'evening,' and is not an expression of space, as l. 344, but of time.
Saphyre-huwed sky] Lydgate's predilection for alluding to jewelry is well known; compare Schick, *T. G.*, p. cxvi, note, and l. 259, note, and in our poem, ll. 33, 34, 362. Compare also *Kk.* i, fol. 199 a:
Charboncle of Chastite / & grene Emeroude stoon.

Ibid.: O sapher, lowþe / all swellyng to represe.

Ibid.: The Cristal Cloystre / of þy Virginite.

M. P. 181, 183, 188, 190, 191, 222.

Æsop (Sauerstein), i, 23:

Riche saphyrs, and rubyes, ful royal.

p. 16, l. 4. Compare Skeat, *Chaucer*, iv, C. T., A. 9:

And smale fowles maken melodye.

Steele, *Secrees*, 1308:

The bryddys syngen / in their Armonye.

See in our poem, l. 357.

l. 5. sugred] A favourite expression of Lydgate when speaking of music or poetry. Compare Koeppel, *De casibus virorum illustrium*, p. 46, and note 3, and in our poem, l. 354.

Steele, *Secrees*, 1309:

Salwe that sesoun / with sugryd mellodye.

Ibid. 220:

Thorugh his sugryd / Enspyred Elloquence,

and note to this line.

M. P. 11: For to practyse withe sugrid melody.

Ibid. 25: Where is Tullius with his sugrid tonge.

Ibid. 102: Ambrosius withe sugred eloquence.

Ibid. 150: Speche is but fooly and sugryd eloquence.

Ibid. 182: And the soote sugred armonye.

S. of Thebes (Wülcker), p. 106, l. 52:

By rehearsaile of his sugred mounthe.

Falls 32 a 1: And for his sote sugred armonie.

Ibid. 69 a 1: With many a colour of sugred eloquence.

Pilgr. 176, 177:

Nor I drank no-wer of the sugryd tonne

Off Iubiter, . . .

as an excuse for his 'radenesse.'

l. 5. complyne] See note to c., l. v.—About the idea of 'divine service sung by birds,' compare Neilson, William Allan, *The Origins and Sources of the Court of Love in Studies and Notes in Philology and Literature*, vi [Harvard University], Boston, 1899. Here an entire chapter, vi, p. 216 ff., is devoted to the investigation of the 'Birds' Matins,' and especially, p. 225 ff., sub C., examples of 'Parodies sung by birds' are collected: *La Messe des Oisians* of Jean de Condé (Scheler, *Dits et Contes*, iii, 1 ff.); *Devotions of the Fowles* of John Lydgate (*M. P.* 78 ff.); *A Proper New Boke of the Armonye of Byrdes* (Percy Society, vii); *Cuckoo and the Nightingale* (Skeat, *Chaucer*, vii, 350); *The Golden Targe of Dunbar* (Scottish Text Society, ii, 1-10; Schipper, 17, 100-113); *Testament of Spyer Meldrum* of Lindesay (E. E. T. S. 35, 1868, p. 371). Compare A. Jeanroy in *Revue crit. d'hist. et de lit.*, 1901, 51, pp. 272-3. Some other examples are noted in Skeat, *Chaucer*, vii, p. 552: *Chaucer, Parl. of Fowles*, and *Dunbar, Thistle and Rose*.

I may be allowed to add some others:

M. P. 182: Esperus enforced hir corage,
Toward evyn whan Phebus gan to west,
And the branches to hir avauntage,
To syng hir complyn and than go to rest.

Ibid. 242: The amorous fowlys with motetys and carollys,
Salwe that sesoun every morwenyng.

Skeat, *Chaucer* i, iii: *The Book of the Duchesse*, ll. 294-304:

[I] loked forth, for I was waked
With smale foules a gret hepe,

.
And songen, everich in his wyse,
The moste solempne servyse
By note, that ever man, I trowe,
Had herd; . . .

Ibid. vii, p. 374, xx: *Flower and Leaf*, ll. 435-437:

For then the nightingale, that al the day
Had in the laurer sete, and did her might
The hool servyse to sing longing to May.

The Owl and the Nightingale, ed. by Wright (Percy Society, xi), p. 41, ll. 1177-1180:

For prestes wike ich wat thu dest,
Ich not ȝef thu were ȝavre prest;
Ich not ȝef thu canst masse singe,
I-noh thu canst of mansinge.

Also in Holland's *Buke of the Houlate*, ed. by Diebler, Leipzig, 1893, p. 44, st. 55 ff., birds are singing a ghostly song in the praise of the Virgin Mary.

p. 16, l. 6. Compare Skeat, *Chaucer*, iv., *C. T.*, A. 11:
So priketh hem nature in hir corages.

Ibid. i, v, 324, 325:

and than the foules smale,
That eten as hem nature wolde enclyne.

Aesop (Sauerstein), ii, 58:

As he (*i. e.* the cock) was taught only by nature.

M. P. 157: Alle othir beestys obeie at his biddynge,
As kynde hath tauhte hem, ther lady and maistresse.

Ibid. 237: Foulys, beestys, and fisses of the se,
Kynde hath tauhte hem by natural disciplyne,
Meekly to Ihesu to bowe adoun ther kne.

l. 7. hem] = themselves. Here and ll. 158 and 261 (it, hym) the personal pronoun is used as reflexive pronoun; compare Spies, *Studien*, p. 152 f. and p. 169.

l. 8. Compare *M. P.* 145:

Yif he hadde sithe tyme that he was born.

Kk. i, fol. 197 a:

Fro þat tyme / þat y was bore.

Schick, *T. G.* 1376, 1377:

Bicause I had neuer in my life aforne
Sei[n] none so faire, fro time þat I was borne.

Pilg. 3259, 3260:

Mor merveyllous than euere aforne
I hadde seyn syth I was born.

Ibid. 3309, 3310:

Mor than euere I was a-fore,
Syth tymē that I was bore.

Also *Amis and Amiloun*, ed. Kölbing, 1955, 1956:

þe best bourd, bi mi leute,
þou herdest, seþþen þou were born!

p. 16, l. 9. downe nor daale] A very common alliterative expression; compare Mätzner.

l. 10. thorne] The nightingale is very often described as sitting on a thorn. I need not deal with this question here, as the reader will find in Dr. Schick's note to l. ii, 2, 50 of his new edition of *Kyd's Spanish Tragedy*, how familiar to poets this idea was throughout mediæval literature. Compare ll. 61, 356 of our poem.

l. 14. refreyd] In *Century Dictionary* I find:

refrait: Same as refrain² [= The musical phrase or figure to which the burden of a song is set.]

the refraite of his laye salewed the kynge Arthur and the Quene Gonnore, and alle the other after.—*Merlin* (E. E. T. S. 36, 112), p. 615, l. 19.

It occurs again: *ibid.* p. 310, l. 11:

entende what songe thei seiden, saf that thei seiden in refreite of hir songe.

The word is also mentioned by J. O. Halliwell in his *Dictionary of Archaisms and Provincialisms*, London, 1846-7:

refret: The burden of a song.

This was the refret of that caroull, y wene,
The wheche Gerlen and this mayden song byfore.

Chron. Vilodun. p. 115.

I found it also in Skeat, *Chaucer*, vii: *The Testament of Love*, iii, i, 156 (and note):

For ever sobbinges and complayntes be redy refrete in his meditacions, as werbles in manifolde stoundes comming about I not than.

l. 14. Occy] See c. l. 90 and note.

l. 16. ledne] Compare Schick, *T. G.* 139 and note, and Skeat, *Chaucer*, v, note to F. 435. *The Poems of William Dunbar*, ed. by J. Schipper, Vienna, 1894, p. 157, No. 28, l. 106:

Bot it sowld be all trew Scottismennis leid.

Percy Society, 28: *The Poems of William de Shoreham*, ed. by T. Wright, p. 10:

And onderstand hi more bi sed
In alle manere speche,
Ine lede.

Skeat, *P. P.*, C. xiv, 173; xv, 179; B. xii, 244, 253, 262.

Drayton, *Polyolbion*, xii, 503 (from *Century Dictionary*):

The ledde of the birds most perfectly she knew.

Fragm. in Warton, *History of English Poetry* (1824), i, p. 24:

And halp thor he sag mikel ned
Biddi hie singen non other led.

Debate of the Body and the Soul (Appendix to *Mapes's Poems*, ed. by Wright, Camden Society, 1841), p. 334, l. 11:

3were is al thi miehele pride, and thi lede that was so loud?

(The two last quotations are taken from *Coleridge's Dictionary*.)

Compare also Reiffenberg, *Chronique rimée de Philippe Mouskes*, Bruxelles, 1838, ii, p. cclix, l. 99:

Chante li lossignos qui dist en son latin.

(on)] must be omitted, though both MSS. read so, because it disturbs the clear sense of the phrase.

ll. 17, 18. false lovers] Schick, *T. G.* 167, 168:

On double loners, þat loue þingis nwe,
Thurgh whos falsnes hindred be þe trwe

Ibid. 215, 216:

And oþer saugh I ful oft wepe & wring,
[That they in men founde swych varynge].
and the notes to these lines; Skeat, *Chaucer*, vii, xxiv, 575 ff.:
With dolefull chere, full fele in their complaint
Cried ‘Lady Venus, rewe upon our sore!’

And ponish, Lady, greuously, we pray,
The false untrew with counterfet plesaunce,
That made their oth, be trew to live or dey,
With chere assured, and with countenaunce;
And falsly now thay foten loves daunce,
Barein of rewth, untrue of that they seid,
Now that their lust and plesire is alleyd.’

p. 16, l. 19. can] See note to c. l. 54.

l. 20. sle] See note to c. l. 90.

p. 17, l. 22. *Falls*, 71 b 1: To shewe exauple to folkes in certeine.

l. 24 ff. Similarly twice in Schick, *T. G.* 440 ff.:

For vnto 3ow his hert I shal so lowe,
Wiþ-oute spot of eny doubelnes,
That he ne shal escape fro þe bowe—
Thouȝ þat him list þurȝ vntidfastnes—
I mene of Cupide, þat shal him so distres
Vnto your hond, wiþ þe arow of gold,
That he ne shal escapen þouȝ he would.

Again, *ibid.* 834 ff.:

And 3ov I prai of routh and eke pite,
O goodli planet, o ladi Venus briȝt,
That ȝe ȝoure sone of his deite—
Cupid I mene, þat wiþ his dredful myȝt
And wiþ his brond, þat is so clere of liȝte,
Hir hert[e] so to fire and to mark,
As ȝe me whilom brent[e] with a spark.

l. 24. *parde*] A very common, petty oath; compare Skeat, *Chaucer*, vii, p. 530, note to l. 47; and Lange, Hugo, *Die Versicherungen bei Chaucer. Diss.*, 1892, Berlin, p. 11 ff.

l. 32 ff. Compare another passage describing the Castle of Love which occurs Skeat, *Chaucer*, vii, xxiv, 69 ff.:

‘At Citheron, sir,’ seid he, ‘without dowte,
The King of Love, and all his noble rowte,
Dwelling within a castell ryally.’

No saphir ind, no rubè riche of price,
There lakked than, nor emeraud so grene,
Baleis Turkeis, ne thing to my devise.

l. 33. *Dungeoun*] is not, in this case, identical with ‘tower, dungeon,’ but has here the general meaning ‘habitation, dwelling-place.’ Compare *M. P.* 176:

Diogenes lay in a smal dongoun.

Court of Sapience, e 3 a:

Than from the dongeon grete within the place
A solempne towre whiche styed vp to heuen.

Voss. Gg. 9, fol. 79 b.:

Whan that he slept in his Roiall dongoun.

S. of Thebes, 365 a 1 :

Till he attained hath / the chief dongeon
Where as the kyng / helde his mansion.

Yorkshire Writers, Rolle of Hampole, i, p. 363, ll. 9, 10 :

Fra a myrke downgeone þou broghte me righte,
þat es my modirs wambe, to þis lighte.

Ibid. p. 372, ll. 15-17 :

And my modir consayued me
In mekill syne and caytefete.
Than duelled mane in a dongeowne.

p. 17, l. 34. Fret] Compare Kittredge. *Authorship of the English Romaunt of the Rose in Studies and Notes in Philology and Literature* (Harvard University), i. 1892, p. 46, to which we add the following quotations: *Falls*, 127 a 1 (also 128 b 2) :

Forged of gold, fret full of stones clere.

Ibid. 169 a 1 :

Tables of yuor fret with perre ryche.

S. of Thebes, 363 a 1 :

Two mantels / vnto hem were brought
Frette with perle / and riche stones wrought.

Voss. Gg. 9, fol. 76 b :

All off goold fret with perlis ffyn.

l. 38. Eve] See p. 16, l. 2.

steris] *S. of Thebes*, 361 b 2 :

A large space, that the sterres clere
The cloudes voided, in heuen did appere.

l. 38. dide appere] 'do' is here, and later on, used not in the causative sense of 'make,' but as a simple auxiliary. Compare Lounsbury, *Studies in Chaucer*, ii, 72 ff. and Kaluza, *Chaucer u. der Rosenroman*, Berlin, 1893, p. 40 f.

Steele, *Secrees*, 1296, 1297 :

What tyme the sesoun / is Comyng of the yeer,
The hevenly bawme / Ascendyng from the Roote.

l. 39. Similarly, Skeat, *Chaucer*, vii, xx, 5, 6 :

Causing the ground, felde tyndes and oft,
Up for to give many an hoolsom air.

l. 40. Rede and white] The most common colours of flowers. Compare Krausser, *Complaint*, 1, 2 :

In May, when Flora, the fressh[e] lusty quene,
The soyle hath clad in grene, rede, and white.

M. P. 244 :

With hire chapirlettys greene, whit, and reede.

Ibid. 245 :

Of thes blosmys, som blew, rede, and white.

S. of Thebes (Skeat), 1244 :

Vpon the herbes grene, white, & red.

Steele, *Secrees*, 1370 :

Chapelettys be maad / of Roosys whyte and Rede

Skeat, *Chaucer*, iv, C. T., A. 90 :

Al ful of fresshie floures, whyte and rede.

Ibid. vii, xiii, 9, 10 :

Also these fresshe somer-floures
Whyte and rede, blewe and grene.

Ibid. xx, 333; xxiv, 1385; etc.

See also Gattinger, p. 65.

p. 17, ll. 41, 42. Schick, *T. G.* 13, 14 (and note):

Til at[te] last, er I gan taken kepe,
Me did oppresse a sodein dedeli slepe.

Court of Sapience, A. 3 b:

Whyles at the last I fell vpon a slepe.

l. 49. and] Taking it from A., we get a much better metre.

p. 18, l. 50. list] See note to c. l. 9.

l. 51. vnclose] *Pilgr.* 1511, 1512:

Wych to tellyn I purpose,
And a-noon to yow vnclose.

M. P. 25: Of morall Senec, the misteries to uncloose.

Schleich, *Fabula*, 361:

To me vncloose the somme of your desyre.

And *ibid.* note on p. 147.

l. 52. cast] = to fix the mind upon, intend, purpose. So in *M. P.* 182:

And in al haste he cast for to make,
Within his house a pratie litelle cage.

Voss. Gg. 9, fol. 71 a:

He cast hym nat to pay no trewage.

S. of Thebes, 374 a 2:

From which appointment we caste vs nat to varie.

Compare also Degenhart, *Hors*, note to l. 504.

ll. 52, 53. nat-Nothyng] Double negation; very common in Middle-English. The sense is nevertheless negative; see ll. 82, 172. Compare Schick, *Kleine Lydgatestudien*, i, in *Anglia*, Beiblatt 8 (1898), p. 134 ff.

l. 53. gardyn of the Rose] *i. e.* as it is described in the *Romaunt of the Rose*. The meaning is: Thou shalt not hear of love-poetry, like that of the *Romaunt of the Rose*, but of religious poetry. Compare Schick, *Kleine Lydgatestudien*, i, in *Anglia*, Beiblatt 8 (1898), p. 134 ff.

l. 55. occy] See note to c. l. 90.

l. 56. she] refers to 'briddis,' l. 55; compare note to c. l. 103.

l. 59. Occy] see note to c. l. 90.

l. 60. lorne] = missed it. The sense is: Many lovers did not understand the deeper meaning of the nightingale's song; they always interpreted her tunes in a secular sense.

l. 61. among] Here, and l. 76, it is an adverb, having the meaning 'sometimes, often.' Compare Ellis, *E. E. P.* i, p. 374, and Morrill, *Speculum* (E. E. T. S., E. S. 75), note to l. 186. I add the following quotations:

Kk. i, f. 194 b:

Remembre among // vpon my passion.

Falls, 3 b 2: voyde anarice and thinke euer among
to his neighbour, that he doe no wrong.

Ibid. 9 b 1: And Cadmus thus toforne Appollo stooode
kneling among with ful great reuerence.

Skeat, *Chaucer*, vii, x, 85, 86:

O ruby, rubifyed in the passioun,
Al of thy sone, among have us in minde.

Ibid. vii, xxi, 300:

Here wil I stande, awaytinge ever among.

Hoccleve (E. E. T. S., E. S. 72), p. 105, l. 2893:

Remembreth euer a-monge, þat ye shul dye.

Confessio Amantis (E. E. T. S., E. S. 81), p. 99, l. 2333:

And evere among he gan to loute.

thorne] See note to l. 10.

p. 18, l. 62. fyry] 'fayre,' as we find in H., is too colourless, wherefore I adopt the reading of A.

l. 64. Compare *S. of Thebes*, 365 a 2:

The cause fully, that we haue on honde.

Pilgr. 1221, 1222:

Touchyng that we haue on honde,

Thow must pleynty vnderstonde.

Skeat, *Chaucer*, iv, *C. T.*, E. 1686:

Of mariage, which we haue on honde.

ll. 68-70. Compare for the idea expressed in these lines Schick, *T. G.*, note to l. 450.

l. 70. maner] See note to c. l. 213.

l. 71. Takestow] This emendation surely represents the original reading; afterwards it was wrongly separated by the scribes.

ll. 72, 73. she—hir-self—hir] refer to 'bridde,' l. 71; compare note to c. l. 103.

ll. 72-75. Compare Krausser, *Complaint*, 47-49:

And as me thoght, that the nyghtyngale

Wyth so grete myght her voys gan out[e] wrest,

Ryght as her hert for love wolde brest,

and note to these lines.

l. 76. Among] See note to l. 61.

l. 77. I think we must assume a pause after 'advert,' meaning: 'then thou must say,' or 'then thou wilt understand.'

advert] *Kk.* i, fol. 196 a:

Man, call to mynde // & mekely do aduerte.

M. P. 137: Lat hym adverte and haue inspeccioun,

What ther befyl in Awstynes tyme.

Ibid. 139: Awstyn was sent, who that liste adverte.

Ibid. 250: O blissed Ihesu! and goodly do advert.

Lydgate's *Vertue of the Masse*, MS. Harl. 2254, f. 182 b:

Interpretacioun: who wisely can aduerte

The offeratory: is named of offeryng.

(Quoted from E. E. T. S. 71, p. 233.)

Pilgr. 1637, 1638:

Which thing, whan thow dost aduerte,

Yt shaft nesshe ful wel thyn herte.

Ibid. 3603, 3604:

Wher-of, whan I dide aduerte,

I hadde gret sorwen yn myn herte.

Skeat, *Chaucer*, vii, xxiv, 150:

B[ut] in myn inward thought I gan advert.

Compare also l. 93 of our poem.

p. 19, l. 81. both[e] two] That we are authorised to supply here a sounding 'e,' the following quotations will prove, where we find always 'bothe two' required by the metre (in the lines marked with an asterisk as an

absolute necessity), because these lines would otherwise want a syllable.
Falls, 10 b 2 :

He and his wife compelled both[e] two.

Ibid. 38 b 2 :

That we algate shall dye both[e] two.

Ibid. 71 a 2 :

Which be deceiued (I dare say) both[e] two.

Ibid. 74 a 2 :

in my person offending both[e] two.

Ibid. 76 a 1 :

and fro the office deprived bothe twayne.

S. of Thebes, 357 a 1 :

As write myne auctor, & Bochas bothe two.

Ibid. 371 b 1 :

Through my defence, and slouthe bothe two.

Degenhart, *Horse*, *39, 348 ; *Pilgr.* *1114, 1600, 1747, 2126, 4153, 5246, *5718, 5936, *7494, *7786, 7958 ; *Rom. of the R.* 4804. Also in *Hoccleve* (E. E. T. S., E. S. 72), p. 22, l. 589 :

Whan þat þou hast assaydē boþē two.

Ibid. p. 37, l. 1007 :

But bothē two he nedēs moot forbere.

Ibid. p. 187, l. 5174 :

ffor she was bothē two, and syn she had.

Finally, in *Confessio Amantis* (E. E. T. S., E. S. 81, 82) I find some thirty examples of 'bothē two,' so Prologus, ll. 606, 1068 ; i, 208, 253 ; ii, 1157, 2598, 3346, 3463 ; iv, 2285, 2295. . . . Compare also Spies, *Studien*, § 239.

p. 19, l. 82. *ne—nothyng*] See note to ll. 52, 53.

l. 84. *Resownyth*] Compare Skeat, *Chaucer*, v, notes to *C. T.*, A. 275, 307, B. 3157, C. 54, F. 517, H. 195, etc., and Flügel in *Anglia*, 24 (1901), p. 483 f.

M. P. 258 :

Nor nouht that sownyd toward perfectioun.

Falls, 52 b 2, 53 a 1 :

For me thought it was better to abide
 on her goodnes than thyng reherce in dede
 which might resowne again her womāhede.

Triggs, *Assembly*, 1302 :

For nothyng may me plese that sowneth to corrupcion.

Chaucer's Dream, ed. by R. Morris, l. 2074 :

And all that sownede to gentillesse.

Hoccleve (E. E. T. S., E. S. 61), p. 76, l. 90 :

to thyng that sovneþ / in-to [hy] falshede ?

Ibid. (E. E. T. S., E. S. 72), l. 1947 :

Write him no thyng þat sowneth in-to vice.

l. 85. *Oocy*] See note to c. l. 90.

l. 92. *alre*] 'old,' as the MSS. read, is quite impossible ; it gives no sense at all. Surely it is corrupted from 'aldre' (=alre), which form survives in such expressions as : altherfirst, altherlast, altherfairest, alderbest, alderlest, alderlevest, aldermost, aldernext, etc. Compare Skeat, *Chaucer*, iii, p. 300, note to l. 298 ; also Schick, *T. G.*, note to l. 70.

l. 93. *adverte*] See note to l. 77.

p. 19, l. 94. starf] This verb had not at that time the narrow meaning of 'to die by hunger,' but the general sense which the German 'sterben' has still. *M. P.* 32:

In hope that he shal sterue withynne a while.

Compare also Skeat, *Chaucer*, i, v, 420:

Do what hir list, to do me live or sterue.

See also note to l. 183.

l. 97. thilke] occurs Schick, *T. G.* 81, and st. 25 a 7; *G. W.* (Zupitza), 35, 4; compare Skeat, *Chaucer*, vii, xxiv, note to l. 642, and *Spies, Studien*, § 50.

l. 103. Compare *M. P.* 122:

Lyft up the ieen of your advertence.

Ibid. 198: Man! left up thyn eye to the hevене,
And pray the Lord, which is eternal!

Ibid. 209:

For which, ye lordys, left up yoer eyen blynde!

Ibid. 259:

Behoold, O man, left up thyn eye and see,
What mortal payne I suffryd for thy trespase.

Pilgr. 5317, 5318:

Off thys fygure that I ha told;
Lefft vp thyn eyen & be-hold.

Ibid. 6241, 6242:

Lefft vp thyn Eye, be-hold & se,
And tak good heed now vn-to me!

Hoccleve (E. E. T. S., E. S. 61), p. 210, l. 869:

Lifte vp thyn yen / looke aboute & see.

Anglia, vii (1884), *Anzeiger*, p. 86, l. 51:

Lyfte up your hertly eye, behold and se.

Similarly *Falls*, 124 a 2:

See with the yen of your advertence.

Compare in our poem l. 177.

l. 106. Sle] See note to c. l. 90.

ll. 110, 111. list] See note to c. l. 9.

p. 20, l. 112. theyr] refers to 'mannes,' l. 110, which must be taken as a collective noun. Compare C. Alphonso Smith, *A note on the concord of collectives and indefinites in English in Anglia* xxiii (1901), p. 242 ff. The reverse case takes place l. 147 'his'; see note to this line.

l. 115. Rose] Here and ll. 118, 120 Lydgate compares the wounds of Christ with roses; this idea may be borrowed from Bernardus Claraevallensis. In his *Liber de Passione Domini* we find, chap. 41, the following passage:

Vide totum corpus, sicubi rosæ sanguineæ florem non invenias. Inspice manum unam & alteram, si florem rosæ invenias in utraque. Inspice pedem & unum & alterum. Numquid non rosei? Inspice lateris aperturam; quia nec illa caret rosa, quamvis ipsa subruhea sit propter misturam aque, quia sicut narrat evangelista. . . . O quam multo numero foliorum multiplicata & exornata est rosa tua. . . .

Compare *M. P.* 26:

It was the rose of the bloody felde;
Rose of Ihericho that grue in Bedlem;
The fyve rosis portraid in the shelde,
Splaid in the baner at Iherusalem.

The sonne was clips and dirke in every reime,
 Whan Crist Ihesu five wellys list uncloze,
 Toward Paradise, callid the reede streme,
 Of whos five woundes prynte in your herte a rose.

p. 20, l. 117. go or ride] Compare Ellis, *E. E. P.* i, p. 375, and Kittredge in *Studies and Notes in Philology and Literature* (Harvard University), 1, Boston, 1892, p. 17, No. 4.

M. P. 223: In londe wheres'ere thow goo or ryde.

E. E. T. S. 71, p. 392:

ffor in what place / I go or ryde.

(Lydgate's *Venus-Mass*, Fairfax, 16, f. 315 a.)

Add Skeat, *Chaucer*, i, xxii, 19:

Sith I, thunworthiest that may ryde or go.

Wülcker, *Altenglisches Lesebuch* (1874), ii, 6, p. 8, l. 4:

We been assureth, whereso we ride or goon.

l. 127. to-Rent] See note to c. l. 256.

Kk. i, fol. 195 a:

To ffynde þy salue // my fflesche was al to-rent.

M. P. 261:

Behold my boody with betyng al to-rent.

l. 129. al the bloode] Compare *M. P.* 235:

To paye our raunsoun his blood he did sheede;

Nat a smal part, but al he did out bleede.

Kk. i, fol. 194 a:

Pale & dedely // whan al my [*i. e.* Christ] bloode was looste.

Ibid. fol. 195 a:

Bood in þe ffylde // tyl al my bloode was spente.

Ibid. fol. 197 a:

My bloode al spent / by distyllacyon.

Yorkshire Writers, Rolle of Hampole, ii, p. 10, ll. 41-44:

Swete Ihesu, lorde gode,

For me þou scheddist al þi blode,

Out of þi hert ran a flode

þi modir it saw with drery mode.

Unfortunately, I have not been able to find out the origin of this fancy; the Holy Scripture *e. g.* nowhere tells us that Christ lost all His blood. Compare l. 171.

l. 133. Isaye] One of Dr. Schick's splendid conjectures, for which I am deeply indebted to him. It makes not only the construction and sense entirely clear, but is also justified by the metre, as we get a good rhyme by this emendation. That Lydgate pronounced this name I-sa-i-e also in other places, is proved by the following quotations. Steele, *Secrees*, 370, 371:

Plente of language / with hooly Isaye,

And lamentaciouns / expert in Ieremye.

Pilgr. 3853, 3854:

Lych as wryteth Ysaye,

And in hys book doth specefye.

Ibid. 7005, 7006:

A scription off ysaye

Remembryd in hys prophesye.

Compare in our poem l. 148.

Compare also Percy Society, 28: *Poems of William de Shoreham*, ed. by T. Wright, p. 133:

Thou ert Emaus, the ryche castel,
 Thar resteth alle werȳe;
 Ine the restede Emanuel,
 Of wany speketh Ysaye.

Hoccleve (E. E. T. S., E. S. 72), p. 98, ll. 2708, 2709:

As vnto vs wyttensith ysaye,—
 He shal in henen dwelle, & sitten hye.

Ibid. p. 162, ll. 4500, 4501:

To suē, studien men, seith Ysaye,
 And sche þe thraldom is of Manmetrye.

It occurs in Skeat, *Chaucer*, iii, p. 16, l. 514:

That Isaye, ne Scipioun,

where in some MSS. the reading 'Isaye' has been corrupted to 'I saye,' as in our MSS.

Compare also *M. P.* 98:

This I saye in token of plenté,
 A braunche of vynes most gracious and meete,
 At a grete fest hym thought he dide se.

The reverse case we find *York Plays*, ed. by Lucy Toulmin Smith, Oxford, 1885, p. 268, l. 375:

Prophete ysaie to be oute of debate.

This line was emended by Holthausen, *Anglia*, 21 (1899), p. 448, as follows:

Prophete l y saie to þe oute of debate.

p. 20, l. 135. Bosra] Compare Degenhart, *Hors*, note to l. 317. Add the following quotation, *Kk.* i, fol. 198 a:

Royal banerys / vnrolled of the kyng,
 Towarde his Batayle, in Bosra steyned Reede.

See also *Anglia*, 15 (1893), p. 199, note to ll. 443, 448.

ll. 137, 138. This is] = 'This'; compare Schick, *T. G.*, note to l. 496; *ten Brink*, § 271; *Falls*, 213 b 1:

'This is very sooth, where is diuision.

Pilgr. 2064, 2065:

With-outē me, thys no lesyng,
 Ye shal ha no conclusyon.

M. P. 240:

Or I passe hens, this hoolly myn entent,
 To make Ihesu to be cheef surveyour.

Rom. of the R. 3547, 3548:

To stonde forth in such duresse,
 This crueltee and wikkednesse.

Ibid. 6056, 6057:

With Abstinence, his dere Iemman;
 This our accord and our wil now.

Chaucer's Dream, ed. R. Morris, 208:

'Madame,' (quod I) 'this all and some.

Morrill, *Speculum*, 149, 150:

þis wonder of many sinful men,
 þat þinkeþ it were muche for hem.

p. 20, l. 139. consistorye] = the συνέδριον of the Jews. Matt. xxvi, 59: Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐξήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ.

Kk. i, fol. 195 a:

Stoode a-ffore Beschope / þer ffonde I no respyte
Smytten bi þer mynystriis / in þe consistorie.

p. 21, l. 141. stoole] Compare the following lines from Lydgate's *Vertue of the Masse*, MS. Harl. 2251, fol. 181:

The stole also strecchyng on lengthe
Is of doctours · saithe the angels doctryne,
Amonge heretiks · to stonde in strengthe
Fro cristes lawe · neuer to declyne.

(Quoted from E. E. T. S. 71, p. 167.)

l. 144. can] See note to c. l. 54.

l. 145. delude] Schleich, *Fabula*, 581, and note to this word, p. 83.

l. 147. Makyng his fynaunce] = recompense, *Falls*, 70 b 1:

For no power whan al that wer doo
thou shouldest fayle to make thy finnaunce
Both destitute of good and of substaunce.

Triggs, *Assembly*, 1241, 1242:

. . . & then shalt thou know
What shalbe thy finnaunce;

See also note to these lines. Similarly, Kk. i, fol. 194 b:

To make asseth // for thi transgression.

Compare Mätzner and Stratmann.

first his] refers to 'mankynd,' l. 146 = 'fynaunce for them.' Compare note to l. 112.

st. 22. Compare the following short poem from *Political, Religious, and Love Poems*, ed. by F. J. Furnivall (E. E. T. S. 15), p. 231:

Wat is he þis þat comet so brith
Wit blodi cloþes al be-dith?
respondentes superiores dixerunt
"He is boþe god and man:
swilc ne sawe neuere nan.
for adamis sinne he suffrede ded.
& þefore is his robe so red."

l. 148. Isaye] See note to l. 133.

renomed] *M. P.* 47: Famous poetis of antyquyté,
In Grece and Troye renomed of prudence.

Falls, 20 a 1: so renoumed in actes marciall.

Ibid. 32 a 1: Ful renoumed in armes and science.

Ibid. 33 b 2: most renoumed of riches and treasures.

Ibid. 89 a 2: So renoumed, so famous in manhed.

Pilgr. 5965: So renomyd & flouryng in glorie.

l. 152. quayers] I could not find out anything about this word; perhaps it is corrupted for 'grapes'? Compare *Yorkshire Writers, Rolle of Ham-pole*, ii, p. 50, l. 3, f. b.:

for as þo pressure presses þo grapis . . .

l. 153. With regard to the metre, we prefer the reading of A., and omit the article between 'and' and 'white.'

ll. 156, 158. gan] See note to c., l. 54.

l. 158. it] See note to l. 7.

l. 159. passyng grete] Very common in Lydgate's writings: *M. P.* 7,

185, 187, 217, 244, 245, etc.; *S. of Thebes*, 359 b 2, 362 a 1, 369 a 2; *Falls*, 26 b 1, 198 a 2. etc.

" p. 21, l. 161. Journey] i. e. his death. Compare *Hoccleve* (E. E. T. S., E. S. 72), p. 1, ll. 1, 2:

Honoured be thu, blisfull lord a-bove,
That vowchidsaffë this iourny to take.

ll. 162-165. *Alt.* i, fol. 196 a:

A swerde of sorewe // schoolde perce to þe herte
Off my Moder // þat called is marie
Stoode with Seynt Iohn // swouned at Caluarie
Vnder my Croose // for feblenes fyll downe.

M. P. 262: See my disciplis how they ha me forsake,
And fro me fled almoost everychon,
See how thei sleepte and list nat with me wake,
Of mortal dreed they lefft me al allon,
Except my moodir and my cosyn Seyn Iohn,
My deth compleynyng in moost doolful wise,
See fro my eros they wolde nevir gon.

l. 166. tee] 'rend,' as both the MSS. read here, and 'wend,' the reading of A. in l. 165 instead of 'flee,' are evidently corrections of the scribes, whereas the original MS. had, no doubt, pure rhymes. Our alteration into 'tee,' O.E. 'tēon,' is surely justified.

p. 22, l. 170. disconsolate] To the quotations in Stratmann-Bradley, Mätzner, and Schleich, *Fabula* (l. 550), add:

M. P. 205: Reste and refuge to folk disconsolat.

Voss Gg. 9, fol. 67 a:

Folk disconsolat to beren vp & conforth.

Steele, *Secrees*, 390:

Disconsolat / in trybulacyoun.

Rom. of the R. 3168, 3169:

And I al sole, disconsolate,
Was left aloon in peyne and thought.

l. 171. al my bloode] See note to l. 129.

l. 172. neuer none] See note to ll. 52, 53.

l. 177. See note to l. 103.

l. 179. *M. P.* 48:

Modyr of Ihesu, myrour of chastyté,
In word nor thoulit that nevere dyd offence.

l. 183. surfete] A similar case to 'starf,' l. 94, note. This word had, in Lydgate's time, not yet the restricted meaning of the modern 'surfeit' = 'excess in eating or drinking,' but means simply: 'excess,' then 'sin.' Compare e. g. *M. P.* 145, 150, 163, 174, etc.

l. 185. apalle] *M. P.* 241:

Lust appallyd, th'experience is cowthe.

Ibid. 244: Shuld nevir diseresen nor appalle.

Skeat, *Chaucer*, vii, x, 46:

Licour ayein languor, palled that may not be.

Ibid. vii, xxii, 15:

Meule vn: in herte, which never shal apal.

l. 186. als blyve] See note to c. l. 219. I cite here some few of the hundreds of occurrences of these words.

M. P. 149: Moost repentaunt for-sook the world as blyve.

Flour of Curtesye, 248 b 2 :

Of her, that I shal to you as blyue.

S. of Thebes (Skeat), 1173 :

Hem euerychoon, Tydeus, as blyue

Pilgr. 5763 : Par caas thow founde ther-in as blyue.

Falls, 63 a 1 : he bad his squier take his sweorde as blyue.

Skeat, *Chaucer*, i, iii, 248 :

And here on warde, right now, as blyue.

Ibid. 1277 : As helpe me god, I was as blyue.

R. of the Rose, 706, 707 :

And of that gardin eek as blyue

I wol you tellen after this.

Ibid. 992 : But though I telle not as blyue.

Ibid. 2799 : Than Swete-Thought shal come, as blyue.

Skeat, *Chaucer*, vii, xxiv, 161, 404, 1441.

In our poem compare ll. 368, 371.

Hoccleve (E. E. T. S., E. S. 72), p. xl, l. 125 :

Come of, come [of], and slee me here, as blyff.

Ibid. p. 2, l. 36 :

For right as blyvë ran it in my thought.

Ibid. p. 19, ll. 503, 504 :

But I suppose he schal resorte as blyue,

ffor verray needë wol vs ther-to dryue.

Ibid. ll. 608, 1265, 1411, 1710, 1830, 2281, 2681, 2858, 3038, 3106, 3239, 3260, 3277, 3290, 4412, 4668, 4878.

Ibid. (E. E. T. S., E. S. 61), p. 4, l. 125 ; p. 117, l. 204 ; p. 145, l. 142 ; p. 152, l. 339 ; p. 153, l. 385 ; p. 156, l. 461 ; p. 167, l. 761 ; p. 202, l. 653 ; p. 219, l. 109 ; p. 221, l. 162 ; p. 223, l. 210 ; p. 239, l. 661.

Confessio Amantis (E. E. T. S., E. S. 81, 82), iv, 1854 ; v, 3318, 3520 ; viii, 1140.

p. 22, l. 194. *Falls*, 74 a 2 :

my spousaile broke & my good[ë] name

for euer disclaundred that whilom shone full shene.

p. 23, l. 201. *Falls*, 91 b 2 :

Theyr poynant poyson is so penetrable.

l. 214. *Rom. of the R.* 4081-4083 :

Lever I hadde, with swerdis tweyne

Thurgh-out myn herte, in every veyne

Perced to be, ...

l. 224. Triacle] Compare Triggs, *Assembly*, note to l. 12. We add the following quotations : Schleich, *Fabula*, 446, 447 (see also p. 146) :

His freend to hym abrochyd bath the tonne

Of freendly triacle ;

Falls, 87 b 2 : that men with sufferaunce tempere their triacle.

Pilgr. 67, 68 : A-geyne whas strokë, helpeth no medycyne,

Salue, tryacle / but grace only dyvyne.

Ibid. 7719 : No tryacle may the venym saue.

Kk. i, fol. 196 b :

My blood / beste triacle / for þy transegression.

Skeat, *Chaucer*, iv, *C. T.*, C. 314 :

By corpus bones ! but I have triacle.

Chaucer's Dream, ed. by R. Morris, 1901, 1902:

And said, it was some great miracle,
Or medicine fine more than triacle.

William Caxton, *Dialogues in French and English*, ed. by Henry Bradley (E. E. T. S., E. S. 79).

11/30/2: Who of thise wormes shall be byten

He must have triacle;
Yf not that, he shall deye.

31/38: And a triacle boxe.

Ayenbite, ed. by R. Morris (E. E. T. S. 23), p. 16, 17:

Vor-zoþe / he is ine grat peril / to huam / alle triacle / went in to
nienym.

Ibid. p. 144: Þet is propreliehe a dyau / and a triacle a-ye alle
kneadnesse.

Percy Society, iv (1842): *Specimens of Lyric Poetry*, edited by
Thomas Wright, p. 9:

Tryacle, tresbien tryée,
n'est poynt si fyn en sa termynne.

p. 26: Muge he is ant mondrake, th[r]ouh miht of the mone,
Trewre triacle y-told with tonges in trone.

Hocclere (E. E. T. S., E. S. 61), p. 70, ll. 109, 110:

Torne the crois to me, noble Princesse,
Which vn-to euery soor is the triacle!

Ibid. p. 113, l. 93:

sythen of myne hele / he gave me triacle.

The Poems of William Dunbar, ed. by J. Schipper, Vienna, 1894, p.
118, No. 20, ll. 25, 26:

. with furious rage,
Quhilk may no balme, nor tryacle assuage,

Ibid. p. 273, No. 55, ll. 87, 88:

Gif that the tryackill cum nocht tyt
To swage the swalme of my dyspyt!

William of Palerne (ed. by Skeat, E. E. T. S., E. S. 1), p. 183, ll. 197,
198:

Der sprong neuer spicerie · so special in erþe,
Ne triacle in his taste · so tric is too knowe.

Manipulus vocabulorum (E. E. T. S. 27, ed. Wheatley), col. 53, l. 44, and
col. 205, l. 27.

Skeat, *P. P.*, B. i, 146; v. 50; R. ii, 151; C. ii, 147 (and note to this
line, p. 37). Compare also the quotations in the *Century Dictionary* and
Coleridge's Dictionary.

About the 'l' in 'triacle' compare *La Chanson de Roland*, ed. p. Gautier
(Tours, 1894), p. 459, note to 'Bascle,' l. 3474.

p. 23, l. 225 ff. Compare the following lines from Lydgate's *Testament*:
M. P. 263:

Ageyn thy pryde, behold my gret meeknesse!
Geyn thyn envye, behold my charité!
Geyn thy lecherye, behold my chaast clennesse!
Geyn thy covetise, behold my poverté!

Raynouard, *Choix des poésies originales des troubadours*, ii, Paris, 1817.
p. 35 (= *Boèce*, ll. 216-221):

Cals es la schala? de que sun li degre?
Fait sun d'almosna e fe e caritat,

Contra felnia sunt fait de gran bontat,
 Contra perjuri de bona feeltat,
 Contr'avaricia sun fait de largetat,
 Contra tristicia sun fait d'alegretat,
 Contra menzonga sun fait de veritat,
 Contra luxuria sun fait de castitat,
 Contra superbia sun fait d'umilitat.

And Skeat, *Chaucer*, iv, *Parson's Tale*, §§ 23-83.

p. 24, l. 232. Here the words of Christ, who speaks always in the first person, seem to be finished and the song of the bird goes on.

l. 234. streyght out as a lyne] Very common expression in Lydgate. It occurs *M. P.* 17:

From ether parte rihte as eny lyne.

Ibid. 234: Whos blood doun ran rihte as any lyne.

Ibid. 248: Lat thy grace leede me rihte as lyne.

Pilgr. 1705: The myddys ryht as any lyne.

Ibid. 3237: Shope hym Ryght as any lyne.

Ibid. 4911: Hil a-lofftē, ryht as lyne.

Falls, 31 a 1: to folow his steppes right as any lyne.

S. of Thebes, 378 a 1:

And with the soile, made plain as any line.

S. of Thebes (Skeat), 1121:

Mid of his waye, riht as eny lyne.

Voss. Gg. 9, fol. 76 a:

And off the font riht vp as a lyne.

Margarete, 228:

Whos blode ran doun right as eny lyne.

Also Skeat, *Chaucer*, vii, xx, 29:

In which were okēs grete, streight as a lyne.

Ibid. vii, xxiv, 137:

Sherp and persing, smale, and streight as lyne.

Ibid. vii, xxiv, 785:

Her nose directed streight, and even as lyne.

Kingis Quair, st. 151, l. 4:

I tuke my leve:—als straught as ony lyne.

Hoccleve (E. E. T. S., E. S. 72), p. 113, l. 3134:

Thidir wil I goo, streght as any lyne.

Ibid. (E. E. T. S., E. S. 61), p. 204, l. 692:

To purgatorie y shal as streight as lyne.

l. 235. Similarly Thomas Wright, *Specimens of Lyric Poetry*, Percy Society, iv (1842), p. 70:

Jesu, of love soth tocknyng,
 Thin armes spredeth to mankynde.

l. 237. list] See note to c. l. 9.

l. 241. bountevous] Schick, *T. G.* 1384:

Prayeng to hir þat is so bounteuo[u]s.

Schleich, *Fabula*, 3 (see also p. 75):

Nat oonly riche, but bountevous and kynde.

Voss. Gg. 9, fol. 71 a:

Pleynly reportyng bontivous lergesse.

Skeat, *Chaucer*, vii, xxiv, 414, 415:

But think that she, so bounteous and fair,
 Coud not be fals: . . .

Hoccleve (E. E. T. S., E. S. 72), p. xlix, l. 32 :

Of thi ful bounteous benevolence.

Herrig's *Archiv f. d. Studium der neueren Sprachen*, 107, p. 51, l. 8 f. b. :
o bounteous lady semenygne off face.

Malory, *Morte d'Arthur*, ed. by Sommer, London, 1889/91, i, p. 733, ll. 6-8 :

she hath ben . . . the moost bounteous lady of her yeftes . . .

(Taken from *Halliwel's Dictionary*).

p. 24, l. 245. seriously] Compare Skeat, *Chaucer*, v, note to C. T., B. 185, and vi, p. 42, and the following quotations : *M. P.* 28 :

Remembre wele on olde January,

Whiche maister Chauceres ful seriously descryveth.

Steele, *Screees*, 352 :

And I shulde / Reherse hem Ceryously.

Degenhart, *Hors*, 265, 266 :

. . . ye shall it find in dede,

Seriously who list the story rede.

Falls, 73 b 1 : Wryte her compleynt in order cerialy.

Ibid. 84 a 1 : But seriously this matter to conueye
how he was made Duke and gouernour.

Ibid. 201 b 1 : And cerialy he telleth here the guyse.

Ibid. (from Koepfel, *De casibus virorum illustrium*, p. 37, note 4) :

Ginneth at Adam and endeth at king John,

Their adventures reherseth by and by.

S. of Thebes, 357 b 2 :

Not tellyng here, how the line ran

Fro kyng to kyng, by succession

Conueying doune, by stocke of Amphion

Seriously by line, . . .

Pilgr. 8625, 8626 :

Now haue I told the, by & by,

Off thys stonys cerialy.¹

G. W. (Robinson), 281 (*Voss. Gg.* 9, fol. 23 a) :

He tolde the kyng in ordre seriously.

G. W. (Zupitza), 39, 1 :

They told hym firste in ordre cerialy.

Also in *George Ashby's Poems*, ed. by Mary Bateson (E. E. T. S., E. S. 76), p. 11, ll. 312, 313 :

To kepe pacience thereyn ioyously,

Redyng thys tetryse forth cerialy.

State Papers, i, 299 (taken from *Halliwel's Dictionary*, also found in the *Century Dictionary*) :

Thus proceeding to the letters, to shewe your Grace summarily, for rehersing everything seriously, I shal over long moleste your Grace.

l. 246. Similarly *Pilgr.* 4617, 4618 :

To swych, he gaff hem alderlast

Hys owne boody for cheff repast.

Degenhart, *Hors*, 319 :

That yaf his body to man in form of brede.

Compare ll. 246 ff. in our poem to 'The testament off Cryst Ihesu,' *Pilgr.* 4773 ff.

¹ Cerialy St.

p. 24, l. 247. Restoratif] *Falls*, 83 a 1 :

Restoratiues and eke confections.

Giles, 90 : Lyst ordeyne, for a restoratyff.

M. P. 146 : Best restoratif next Cristes passioun.

Ibid. 38 : Telle me alle thre, and a confortatif
And remedye I shal make, up my life.

Besides, there occur in the *M. P.* the following similarly-formed words: 49 confortatyf, 50 laxatif, 136 prerogatif, 168 preparatif, 196 mytigatif, etc.

Compare also Skeat, *Chaucer*, vii, x, 72 :

Of confessours also richest donatyf.

Ibid. 74 : Afore al women having prerogatyf.

Gower likewise uses the word, *Confessio Amantis* (E. E. T. S. 82), vi, 859.

l. 248. maunde] = the Lord's Supper ; compare Mätzner, Skeat, *P. P.*, note to B. xvi, 140, p. 379, and *Encyclopædia Britannica*, xv, p. 635 ; *Pilgr.* 4613 :

The Grete Thursday at hys maunde.

Political, Religious, and Love Poems, ed. by F. J. Furnivall (E. E. T. S. 15), p. 126, ll. 380-383 :

A fabulle per ys þat men meý se
That cryste made on his monde,
On shereþorsday when he breke brede
By-fore þe tyme þat he was dede.

l. 251. lauendere] I am not certain about the meaning of this word. The *New English Dictionary* gives the definition : 'a man who washes clothes, a washerman,' and quotes from *Housch. Ord.* 1483 (1790), 85, Of the whiche soape the seyde clerke spicers shalle take allowaunce in his dayly doekette by the recorde of the seide yeoman lavender. In all other cases I found cited in dictionaries (also in the interesting paper by G. Ph. Krapp in the *Modern Language Notes*, 1902, vol. xvii, No. 4, col. 204-206) the word denotes women. Of course we can translate it here as 'a man who washes linen,' then the meaning would be : Christ, with His blood, has cleared us from our sins. The passage, however, would also suggest the meaning 'expedient for washing,' which would be somewhat better, but unfortunately is not proved by any quotation.

Compare Prudentius, *Cathemerinon*, ix, 85-87 :

O novum caede stupenda vulneris miraculum !

Hinc cruoris fluxit unda, lympha parte ex altera :

Lympha nempe dat lavacrum, tum corona ex sanguine est.

ll. 253, 254. This is not in accordance with the narration of the Gospel, according to which the soldiers raffled for it.

ll. 257, 258. Anacoluthon. First 'his moder' is object, then Lydgate corrects himself and supplies it by 'the keynyng of hir.'

p. 25, l. 261. hym] See note to l. 7.

l. 271. *Yorkshire Writers, Rolle of Hampole*, ii, p. 103, ll. 15, 16 f. a. :

from the toppe of his heed to the sole of his foot
hole skynne they lefte none.

l. 273. *G. W.* (Robinson), 365 :

That streme of blode gan be his sydes rayle.

Kk. i, 196 b :

My blodý woundes / downe raylyng be þe tree.

- M. P. 262 : See blood and watir, by merciful plenté,
Rayle by my sides which auhte I nouhe suffise.
Ibid. 263 : Attween too theevys nayled to a tre,
Railed with reed blood, they list me so disgnyse.

p. 25, l. 280. Schick, *T. G.* l. 466 (and note):
To al þe goddesse aboue celestial.

Krausser, *Complaint*, l. 625 :
That al the court above celestial.

l. 282. Compare *Falls*, 63 b i :
Where that vertue and hygh discrecion,
auoyded haue from them al wilfulnes.

G. W. (Robinson), l. 241 :
Ffrome the to avoyde all despeyre & drede.

Steele, *Secrees*, l. 664 :
Grant first our kyng / tavoyde from hym slouth.

l. 284. myrrour] Very common in figurative sense; see Schick, *T. G.*, note to l. 294, and Schleich, *Fabula*, 384, 451, 665, and note to these lines on p. 114, where many quotations are found. I noticed it also, *M. P.* 93, 122, 126, 236; *Falls*, 2 a 2, 32 b 2; *S. of Thebes*, 361 a 1, 369 a 1; *Pilgr.* 7742; Steele, *Secrees*, 1457. Also Skeat, *Chaucer*, vii, v, 179, xvii, 457; iv, *C. T.*, B. 166; i, iii, 974. See also *Hoccleve* (E. E. T. S., E. S. 72), ll. 3202, 5328; *ibid.* (E. E. T. S., E. S. 61), p. 13, l. 160; and Morrill, *Speculum*, note to l. 505; Holland's *Buke of the Houlate*, ed. by A. Diebler, l. 970.

l. 285. Enarme] See note to c. ll. 129, 130.

l. 287. Carectes] Similarly *Pilgr.* 4844, 4845 :
My wondys I geue hem alle fyve ;
The grete karectys, brood & Reede.

S. of Thebes, 360 b 1 :
Ere he was ware, Iocasta gan beholde
The carectes of his woundes old.

l. 289. banner] Similarly *Kk.* i, fol. 194 b :
The scauled ladder // vp to þe Croosse streechyng
With vertuous Baner // putte flyndes to þe flyght.

Ibid. fol. 195 a :
A standart splayede // þy lord slayne in þat fygt.

Ibid. fol. 198 a :
Royal banerys / vnrolled of the kyng
Towarde his Batayle in Bosra steyned Reede.

M. P. 61 :
Behold the banner, victorious and royal!
Cristes crosse, a standard of most peyse.

Ibid. 143 :
The crucifix their baner was in deede.
Life of our Lady, ix (from *Warton-Hazlitt*, iii, p. 60) :
Whan he of purple did his baner sprede
On Calvarye abroad upon the rode,
To save mankynde.

S. Edmund, ii, 726 :
Of Cristis cros I sette up my baner.

In our poem it occurs again l. 316. This idea may have been suggested to the poet by Prudentius, *Cathemerinon*, ix, 82-84 :

Solve vocem mens sonoram, solve linguam mobilem,
Dic tropaeum passionis, dic triumphalem crucem,
Pange vexillum, notatis quod refulget frontibus.

p. 26, l. 296. conquest and victorie] *M. P.* 213, 214, 232.

l. 297. Here the tree seen by Daniel in his vision is explained to be the cross of our Saviour; there occurs another interpretation in the Parson's Tale, Skeat, *Chaucer*, iv, *C. T.* i, 126:

This tree (*i. e.* 'Penitence, that may be lykned un-to a tree,' *ibid.* 112) saugh the prophete Daniel in spirit, up-on the avision of the king Nabugodonosor, whan he conseiled him to do penitence.

l. 302. ascencyon] This reading of A. is preferable.

l. 305. his] *i. e.* Christ's blood, though there is no regular reference.

l. 308. Saul] Probably dissyllabic: Sa-ül; compare l. 318, 'Ta-ü,' and l. 327, 'Mo-ÿ-ses.' In the *Falls*, 61 a 1-63 b 2, where Saul's history is told, his name occurs frequently, and among all these quotations I did not find any line where it was not possible to read 'Saul' as a dissyllabic, but in the following three it *must* be read as a dissyllabic word:

61 a 1: space of thre dayes Saül had them sought.

62 a 2: Thus day by day Saül wayes sought.

63 b 2: Contrariously Saül was put downe.

Confessio Amantis (E. E. T. S., E. S. 81, 82) always uses this name as a dissyllabic, as the following quotations will show:

iv, l. 1935: Of king Saül also I finde.

iv, l. 1940: The king Saül him axeth red.

vi, l. 2384: Saül, which was of Juys king.

vii, l. 3821: Be Samuel to Saül bad.

vii, l. 3827: That Saül hath him desconfit.

vii, l. 3830: Bot Saül let it overgon.

vii, l. 3834: King Saül soffreth him to live.

l. 310. Moyses] Here again, as ll. 308, 318, arises the question whether, in Lydgate, this name is to be pronounced as two or three syllables. Without doubt poets used their licence of making it three or two as suited their convenience. In this very line we have an indisputable example that it is to be pronounced 'Moy-ses.' But, let us take the *Pilgr.*, where the name of the great prophet occurs very often, and we find that, here again, we may always pronounce 'Mo-ÿ-ses,' as in ll. 1394, 1473, 1653, 1892, 1899, 1972, 2247, 2269, 2283, 2329, 2831, 3014, 3577, 3908, 3979, 4566, 5056, 5092, 5098, 5193, 5228, 6174, etc., but there are also three lines where it is *absolutely* necessary to divide the name into three syllables:

1982: Hoom to Moyses ageyn.

1988: Kam a-doun to Moyses.

3236: That the hornyd Moyses.

M. P. 96 probably Moÿses:

This noble duk, this prudent Moyses.

Chaucer, in all the lines cited by Skeat in the Glossary to his edition, reads 'Moy-ses.' But Gower, Skeat, *Chaucer*, vii, iv, 187:

For Crist is more than was Moÿses.

Confessio Amantis (E. E. T. S., E. S. 81), p. 13, l. 306:

Of Moïses upon the See.

Ibid. p. 447, l. 1656:

Til god let sende Moïses.

Ibid. p. 448, l. 1682:

To Moïses, that hem withdrawe.

Ibid. (E. E. T. S., E. S. 82), p. 138, l. 6967:

Upn the lawe of Moïses.

Ibid. p. 196, l. 1092 :

Of Moises on Erthe hiere.

Ibid. p. 272, l. 1475 :

That finde I noght; and Moises.

Ibid. p. 316, l. 3054 :

Unto thebreus was Moïses.

A dissyllabic 'Moises' I found only :

ibid. (E. E. T. S., E. S. 81), p. 319, l. 648 :

As Moises thurgh his enchanting.

In l. 327 of our poem we have to read Mo-y-ses.

p. 26, l. 315. serpentyne] See Degenhart, *Hors*, 313 (and note to this line) :

Whiche wessh away al venim serpentine.

Steele, *Secrees*, 673 :

Whysperyng tounges / of taast moost serpentyn.

Falls, 86 b 1 : Women that age fared were nor horned.

Nor their tailles were not serpentine.

Ibid. 91 b 2 : So depe fretteth their serpentine langage.

Ibid. 95 a 1 : Malice of women whan they be serpentine.

Hoccleve (E. E. T. S., E. S. 61), p. 236, ll. 572, 573 :

In which this serpentyn womman was / shee

That had him terned with false deceitis.

l. 316. banner] See note to l. 289.

vertu] has here the same meaning as Skeat, *Chaucer*, iv, C. T., A. 4 :

Of which vertu engendred is the flour.

Similarly Schleich, *Fabula*, 330, 331 :

For, whan nature of vertu regitiff

Thoruh malencolye is pressyd and bor down.

M. P. 16 : Wiche have vertu to curen alle langueres.

Falls, l b 2 : Which [*i. e.* the tree of life] vertue had ageinst al maladie.

Compare Thomas Wright, *Specimens of Lyric Poetry*, Percy Society, iv (1841), p. 3 :

Dyamaund ne autre piere

ne sount si fyn en lur vertu.

Compare c. l. 22.

signe and token] *M. P.* 238 :

Tokne and signe of eternal brihtnesse.

l. 318. Tau] Compare notes to ll. 308 and 310, and the following quotations :

Pilgr. 1387 : A sygne of Tav wych ther stood.

ibid. 1405, 1406 :

Wych, with the sygne of gret vertu

Markyde manye with Tav.

Ibid. 1483 : ffor the tav T, taken hed.

See also E. E. T. S. 71, p. 206, note 7 ; Gattinger, pp. 42 and 44 ; *Pestblütter des xv. Jahrhunderts, herausgegeben von Paul Heitz, mit einleitendem Text von W. L. Schreiber*, Strassburg, 1901 ; and *Biblia sacra vulgatae editionis. Recognita cura Augustini Arndt*, Ratisbonae, Romae et Neo Eboraci, 1901, ii, p. 867, note 6.—The reading of A., 'chayne,' is unintelligible.

l. 319. Ezechiell] read E-ze-chi-el, as c. g. *M. P.* 214 :

This is the fowle whiche Ezechiell,

In his avisioun, saugh ful yooere agon,
He saugh foure bestis tornyng on a whele,
or *Pilgr.* 1403: Ezechiyl, who lyst to look.

p. 26, l. 320. Skeat, *Chaucer*, vii, x, 140:
And of our manhode trewe tabernacle!

M. P. 10: A tabernacle surmontyng of beauté.

Again: 11, 12.

p. 27, l. 324. hir wrath] = the wrath of God against her, *i. e.* mankind.
Similarly Skeat, *Chaucer*, iii. *L. o. g. W.* l. 2365:

How she was served for her suster love;

her suster love = love for her sister.

l. 325. Compare Prudentius, *Cathemerinon*, ed. Th. Obbarius (1845), v, 93-96:

Instar fellis aqua tristifico in lacu
Fit ligni venia mel velut Atticum:
Lignum est, quo sapiunt aspera dulcius,
Nam praefixa cruci spes hominum viget.

ll. 327-329. *Pilgr.* 1653-1658:

Thys was that holy Moyses
That ladde al Israel in pees
Myddys thorgh the largë see;
And with hys yerdë, thys was he
That passedë the floodys raage,
And made hem haue good passage.

l. 327. Moyses] See note to l. 310.

l. 330. To insert 'with' before the relative pronoun seems to be the best solution of the difficulties presented by this line. The close repetition of the preposition 'with' in the original MS. may very easily have induced the scribe to omit one of them.

For another religious interpretation of the five stones of David, compare *Pilgr.* 8423 ff.

l. 332. gan] See note to c. l. 54.

l. 338. showres] applied to the passion of Christ occurs *Herrig's Archiv für das Studium der neueren Sprachen*, 106, p. 62:

but blessed be þat oure
þat he suffird þat sharpe shoure.

Ibid. 101, p. 53 (Burgh):

. . . O pastor principall,
Which for my love suffridest dethes showre.

(Also in T(homas) W(right), *Specimens of Old Christmas Carols*, Percy Society, iv (1841), p. 28.)

Compare *George Ashby's Poems*, ed. by Mary Bateson (E. E. T. S., E. S. 76), p. 8, ll. 241, 242:

Of holy vyrgyns, and seynt Iohū Baptist?
That here in thys lyfe suffred many shours.

Hoccleve (E. E. T. S., E. S. 72), p. xliii, ll. 207, 208:

thei to the dedës schowre
have put him [*i. e.* Christ].

Ibid. p. 142, l. 3939:

Hym leuere is to suffre dethës schour.

ll. 340-3. See p. 57, l. 53.

l. 344. Even and morwe] Such formulas often occur in Lydgate;

compare *M. P.* 25:

The aureat dytees, that he rade and songe,
Of Omerus in Greece, both North and South?

Ibid. 226: Noone the lyke by est ny west.

Schick, *T. G.*, 1147, 1148:

Hou he shal bene, boþ at eue & morow,
Ful diligent to don his obseruaunce.

Falls, 3 a 2: And in this world both at eue and morowe.

S. of Thebes, 369 a 1:

Fare wel lordship, both morowe and eue.

Ibid. 377 b 1: But yet alas, bothe euene and morowe.

Munming at Hertford [*Anglia*, 22 (1899)], p. 368, l. 27:
Leorne þe traas, boope at even and morowe.

Æsop (Sauerstein), vii, 74:

Pursweth the pore, both est and sowth.

Also *Sir Gowther*, ed. Breul, 295 (and note):

Wher ser þou travellys be northe or soth.

and Percy Society, iv, i, pp. 53, 59.

p. 27, l. 345. list] See note c. l. 9.

l. 346. Similarly *S. of Thebes*, 372 a 2:

And oure life here, thus taketh heed therto
Is but an exile, and a pilgrimage.

Falls, 3 a 2: That liuen here in this deserte of sorowe
in this exile of pleasaunce desolate
And in this world . . .

Ibid. 18 b 1: how this worlde here, is but a pilgrimage.

Voss. Gg. 9, fol. 40 b:

That this lyff her is but a pilgrymage.

M. P. 101, 122, 123, 178, 198, 239, 252, 264, our life is compared to a
'pilgrimage'; besides *ibid.* 122:

How this world is a thurghefare ful of woo.

Ibid.: In this world here is none abidyng place.

Compare also Flügel in *Anglia*, 23 (1901), p. 216 f.

l. 348. list] See note to c. l. 9.

l. 350. the Right[e] wey[e] take] *S. of Thebes* 363 b 1:

And to the Temple, the right[e] weye he toke.

Ibid. 365 a 1: Into the hall, the right[e] waie he tooke.

Pilgr. 74: And that folk may the Ryhte weyē se.

G. W. (Robinson), 304:

With other poure the ryght[e] wey he toke.

Compare *Introduction*, § 5 a.

p. 28, l. 351. [pat] We here follow A., because it betters the metre.

l. 353. As Lydgate, being a priest, uses the Bible "Vulgatæ Editionis,"
the single books are cited by their Latin names.

See also *Introduction*, § 6, and Koepfel, *De casibus virorum illustrium*,
p. 49 and note 1.

l. 354. [sngred notes] See note to l. 5.

l. 356. [thorn] See note to l. 10.

l. 357. [Armonye] See note to l. 4.

l. 358. This line was once probably added by a scribe in the margin,
and then by another put into the poem as the first line of st. 52.

l. 366. Compare with this line *Spielmannsbuch*, *Novellen in Versen*

aus dem zwölften und dreizehnten Jahrhundert, übertragen von Wilhelm Hertz. 2. Aufl. Stuttgart, 1900, p. 440, note 6.

p. 28, l. 368. As by nature] See note to c. l. 219.

l. 371. I meane as thus] See notes to ll. c. 219 and II. 186. This same formula occurs : *M. P.* 149 :

I meene as thus that noon heresy

Ryse in thes dayes, . . .

Pilgr. 4195 : I mene as thus : conceyveth al.

Falls, 67 b 1 : I meane as thus, I haue no fresh licour.

Ibid. 70 a 2 : I mene as thus, if there be set a lawe.

Steele, *Secrees*, 757 :

I mene as thus / by a dyvisioun.

Voss. Gg. 9, fol. 99 b :

I mene as thus for any froward delyt.

But also : Krausser, *Complaint*, 659 :

I menē thus, that in al honeste.

Pilgr. 6945 : I menē thus, thy sylff to saue.

ll. 374, 375. Degenhart, *Hors*, 306-308 :

Born of a mayde, by grace, agayn nature,

Whan he bi mene of his humylite

List take the clothing of oure humanite.

M. P. 214 : Whan the high lord toke oure humanyté.

Ibid. 215 : whan Crist Ihesu was born
Of a mayde most clene and vertuous.

Ibid. 249 : which [i. e. Iesus] of mercy took our humanyté.

Morrill, *Speculum*, notes to ll. 365 and 367.

l. 378. ordeyned] Compare Holland's *Buke of the Houlate*, ed. by A. Diebler, ll. 733-735 :

Haill, speciouss most specifeit with the spiritualis !

Haill, ordanit or Adame, and ay to indure,

Haill, oure hope and our help, quhen þat harne ailis !

LIST OF ABBREVIATIONS.

- Æsop (Sauerstein)* = P. Sauerstein, Lydgate's *Æsopübersetzung* in *Anglia*, ix (1886), pp. 1-24.
- Æsop (Zupitza)* = Julius Zupitza, Zu Lydgate's *Isopus* in *Herrig's Archiv für das Studium der neueren Sprachen und Litteraturen*, 85 (1890), pp. 1-28.
- Confessio Amantis* (E. E. T. S., E. S. 81, 82) = The English Works of John Gower. Edited by G. C. Macaulay [E. E. T. S., E. S. 81, 82]. London, 1900, 1901.
- Court of Sapience* = Wynken de Worde's print, 1510.
- Degenhart, Hors* = Degenhart, Max, Lydgate's Horse, Goose, and Sheep [Münchener Beiträge zur Romanischen und Englischen Philologie. Heft xix]. Erlangen und Leipzig, 1900.
- D. N. B.* = Dictionary of National Biography, edited by Leslie Stephen and Sidney Lee. London, 1885-1900.
- Edmund* = S. Edmund und Fremund von Lydgate in C. Horstmann, *Altenglische Legenden*. Neue Folge. Mit Einleitung und Anmerkungen herausgegeben. Heilbronn, 1881.
- Falls* = Tottel's print, 1554.
- Flour of Curtesie* = printed in Stowe's *Chaucer*, 1561.
- Gattinger* = Gattinger, E., Die Lyrik Lydgates [Wiener Beiträge zur Englischen Philologie, iv]. Wien und Leipzig, 1896.
- Giles* = S. Giles von Lydgate; see *Edmund*.
- G. W. (Robinson)* = F. N. Robinson, On two Manuscripts of Lydgate's *Guy of Warwick* in *Studies and Notes in Philology and Literature*, v. Child Memorial Volume [Harvard University]. Boston, 1896.
- G. W. (Zupitza)* = Julius Zupitza, Zur Literaturgeschichte des *Guy von Warwick* in *Sitzungsberichte d. K. Akademie der Wissenschaften. Philosophisch-historische Classe*, 74. Wien, 1873.
- Hoccleve* (E. E. T. S., E. S. 61, 72) = Hoccleve's Works, i: The Minor Poems, edited by F. J. Furnivall [E. E. T. S., E. S. 61]. London 1892. iii: The Regement of Princes, edited by F. J. Furnivall [E. E. T. S., E. S. 72]. London, 1897.
- Kingis Quair* = The Kingis Quair, edited by W. W. Skeat [Scottish Text Society, 1]. London, 1884.
- Kk. i.* = Cambridge University Library MS. Kk. i.
- Krausser, Complaint* = Krausser, Emil, Lydgate's Complaint of the Black Knight. Halle, 1896.
- Mätzner* = Mätzner, Eduard, *Altenglische Sprachproben* nebst einem Wörterbuche. Berlin, 1878-(1902).
- Margarete* = S. Margarete von Lydgate; see *Edmund*.
- Morrill, Speculum* = *Speculum Gy de Warewyke*, edited by Georgiana Lea Morrill [E. E. T. S., E. S. 75]. London, 1898.
- M. P.* = A Selection from the Minor Poems of Dan John Lydgate, edited by James Orchard Halliwell [Percy Society, ii]. London, 1840.
- Pilgr.* = The Pilgrimage of the Life of Man, Englished by John

- Lydgate, edited by F. J. Furnivall. Part i [E. E. T. S., E. S. 77]. London, 1899.
- Ritson, B. P.* = Ritson, Jos., *Bibliographia poetica*: a catalogue of English poets of the 12th-16th centuries. London, 1802.
- Rom. of the R.* = The Romaunt of the Rose in The Complete Works of Geoffrey Chaucer, edited by W. W. Skeat, i. Oxford, 1894.
- Schick, T. G.* = Lydgate's Temple of Glas, edited by J. Schick [E. E. T. S., E. S. 60]. London, 1891.
- Schleich, Fabula* = Schleich, Gustav, Lydgate's Fabula duorum mercatorum [Quellen und Forschungen zur Sprach- und Culturgeschichte der germanischen Völker, lxxxiii]. Strassburg, 1897.
- Skeat, Chaucer* = The Complete Works of Geoffrey Chaucer, edited by W. W. Skeat, i-vii. Oxford, 1894-1897.
- Skeat, P. P.* = The Vision of William concerning Piers Plowman, edited by W. W. Skeat [E. E. T. S. 28, 38, 54, 81]. London, 1867-1884.
- S. of Thebes* = printed in Stowe's Chaucer, 1561.
- S. of Thebes (Skeat)* = printed in Specimens of English Literature by W. W. Skeat. Oxford, 1871.
- S. of Thebes (Wülcker)* = printed in Altenglisches Lesebuch von P. Wülcker, ii. Halle, 1879.
- Steele, Secrees* = Lydgate and Burgh's Secrees of old Philisoffres, edited by Robert Steele [E. E. T. S., E. S. 66]. London, 1894.
- ten Brink* = Chaucers Sprache und Verskunst dargestellt von Bernhard ten Brink. Leipzig, 1884.
- Triggs, Assembly* = The Assembly of Gods: or The Accord of Reason and Sensuality in the Fear of Death, by John Lydgate. Edited by Oscar Lovell Triggs [E. E. T. S., E. S. 69]. London, 1896.
- Voss. Gg. 9.* = Manuscript of the Leiden University Library: Codex Vossius Gg. 9.
- Yorkshire Writers, Rolle of Hampole* = Library of Early English Writers, edited by C. Horstmann. Vol. i, ii: Yorkshire Writers. Richard Rolle of Hampole, an English Father of the Church and his Followers, i. ii. London, 1895, 1896.

GLOSSARY.

[Compare also the Notes.

C. D. = Century Dictionary ; N. E. D. = New English Dictionary ; Str. = Stratmann-Bradley, A Middle-English Dictionary ; M. = Mätzner, Sprachproben II.]

- abominable, *adv.* abominably, 11/288.
 abregge, *inf.* to abridge, 9/228.
 abytt, 3. *sg. prs.* abideth, abides, 11/275.
 accusours, *sb.* accusers, 20/139.
 adolescens, *sb.* youth, 10/267.
 adverte, *inf.* to heed, note, 19/93 ;
 advert, 2. *sg. subj. prs.* 18/77 ;
 aduerte, *sg. imp.* 23/229.
 agreued, *pp.* aggrieved, 3/48.
 aleys (thaleys), *sb.* alleys, 28/362.
 allwey, *adv.* always, 11/275.
 almesse, *sb.* alms, 24/241.
 alre, *pron. (g. pl.)* of all, 19/92.
 als, *conj.* as, 22/186.
 alyght, 3. *sg. pt.* alighted, 5/96.
 among, *adv.* from time to time, continually, 5/90, 18/61, 76.
 apalle, *inf.* to grow feeble, 22/185.
 arme, *sg. imp.* take arms, 6/129.
 arn, 3. *pl. prs.* are, 27/335.
 asonder, *adv.* asunder, into parts, 21/166 (see N. E. D.).
 aspye, *inf.* to spy, espy, 20/135.
 atteynt, *pp.* attained, 20/138.
 atweyne, *adv.* asunder, 23/212.
 atwynne, *adv.* between, 9/214 (see N. E. D. *sub* atwin).
 avale, *inf.* to descend, 13/339, 15/395 ; *analyng*, *prt. prs.* 1/vi ;
 aualed, *pp.* 11/276.
 auctor, *sb.* author, 14/392.
 awayte, *sb.* ambush, 12/302.
 awrong, *adv.* wrongly, 18/79.
 axed, *pp.* asked, 21/149.
 ayeyn, *adv.* again, 9/226 ; ayen, *pp.* 6/130, 15/402.
 bare, 3. *sg. pt.* bore, 26/290, 28/379.
 bareyne, *adj.* barren, 10/245.
 bawiny, *adj.* balmy, 17/39.
 be, *pp.* by, 2/22, 3/55, 5/113.
 beawte, *sb.* beauty, 23/204.
 beames, *sb.* beams, rays, 5/93 ; bemys, 14/391.
 beth, *pl. imp.* be, 12/325.
 betokenyth, 3. *sg. prs.* means, signifies, 18/66.
 blyve, *adv.* quickly, 22/186.
 boffettes, *sb.* buffets, 10/255.
 boke, *sb.* book, 5/108 ; bokys, *pl.* 2/7.
 bonched, *pp.* beaten, 23/206.
 boote, *sb.* remedy, redress, 27/323.
 brefly, *adv.* shortly, 1/xviii.
 brid, *sb.* bird, 3/50, 4/69, 5/106, 7/178, 8/201, 11/275, 15/393, 19/86, 23/217 ; bryd, 5/101 ; bridde, 16/20, 18/71, 19/82 ; briddes, *g. sg.* 18/51, 76 ; briddis, 18/55, 59, 64.
 byble, *sb.* bible, 9/238, 13/344.
 bye, *inf.* to buy, 12/315, 22/182.
 calde, 3. *sg. pt.* called, 3/56.
 can = (be-)gan, 3. *sg. pt.* 6/136, 13/339, 15/395, 21/144 ; 3. *pl. pt.* 3/54, 16/19.
 carectes, *sb.* characters, scars, 25/287.
 cast, 1. *sg. prs.* intend, purpose, 18/52.
 ceriously, *adv.* 24/245 ; see note to this line.
 chaundelabre, *sb.* candelabrum, 26/320.
 chese, *inf.* to choose, 7/166.
 chiere, *sb.* countenance, 17/46.
 clenness, *sb.* cleanness, 23/227.
 clenest, *superl.* cleanest, 28/375.
 cleped, *pp.* called, 6/142, 8/187 ; clepid, 24/257.

cleue, *inf.* to cleave, 6/138.
 cleyne, *inf.* to claim, 8/196.
 colde, *inf.* to grow cold, 11/295;
 cold, 20/132.
 complyne, *sb.* last service of the day
 in monastic establishments, 16/5.
 couceyte, *sb.* notion, conception, 18/
 70; conceyt, 19/81.
 conclude, *inf.* to confute, convince,
 21/144 (see C. D. and N. E. D.).
 connyng, *sb.* skill, 5/112; connyng,
 7/177; konnyng, 8/180.
 consistorye, *sb.* consistory, 20/139.
 continually, *adv.* continually, 20/
 116.
 covetise, *sb.* covetousness, 23/226,
 24/239.
 cowde, 3. *sg. pt.* could, 10/271.
 crym, *sb.* wrong-doing, sin (*collective*
sing.), 14/369.
 cure, *sb.* care, 5/117.
 curious, *adj.* skilfully done, 4/76.
 dampnably, *adv.* condemnably, 11/
 286.
 daungier, *sb.* danger, 26/291.
 dayerowes, *sb.* dawn, 3/54.
 declyne, *inf.* to die, 8/186.
 delitable, *adv.* delectably, 4/89.
 delite, *sb.* delight, 13/352; *inf.* to
 delight, 17/37.
 demed, *pp.* doomed, 14/375.
 demeyned, *pp.* behaved, 11/286, 13/
 346.
 depeynt, *pp.* depicted, stained, 20/
 134.
 derre, *adv.* dearer, 9/221.
 desener, *inf.* to dissever, 7/167, 10/
 268, 15/412.
 devoyde, *inf.* to put away, 25/282.
 dewe, *adj.* due, 15/405.
 deynd, 3. *sg. pt.* deigned, 19/101.
 dismenbre, *inf.* to dismember, 7/171;
 dismembre, 18/72.
 dostow = doest thou, 2. *sg. prs.* 17/
 47, 18/75.
 douteles, *adj.* doubtless, 27/326.
 dresse, *imp. sg.* address, 2/1; *inf.* to
 direct oneself, pass through, 21/
 158.
 drynt, *pp.* drowned, 8/208.
 dungeoun, *sb.* dungeon, habitation,
 dwelling-place, 17/33.
 dyamaundes, *sb.* diamonds, 17/33.

eke, *conj.* also, 20/124, 135, 22/170,
 28/370, 373.
 enarme, *sg. imp.* arm, 25/285.
 encheson, *sb.* cause, 4/61.
 enchesoned, 3. *sg. pt.* caused, 4/84
 (not in C. D., M., N. E. D., and
 Str.).
 encoragyt, *pp.* encouraged, 2/11.
 enprinte, *sg. imp.* imprint, impress,
 6/128; enprinted, *pp.* 11/296.
 entendyng, *prt. prs.* being intent,
 4/64.
 examynacioun, *sb.* examination, 25/
 263.
 exite, *inf.* to excite, 9/213.
 eysell, *sb.* vinegar, 14/368; eysel,
 20/137, 25/265; eyselle, 22/196.
 fade, *adj.* faint, poor, 8/180.
 falsehede, *sb.* falsehood, 17/28; false-
 hed, 23/200.
 felawe, *sb.* fellow, 21/156.
 fer, *adv.* far, 3/51, 18/70; ferre, 28/
 352.
 feres, *sb.* companions, 10/249.
 feynt, *adj.* feigned, false, 19/80; 20/
 136, faint.
 fleshlyhede, *sb.* fleshliness, 19/84
 (see N. E. D.).
 flour, *sb.* flower, 28/378; floures, *pl.*
 17/40 (20/118), 28/377; flowres,
 27/341.
 folilye, *adv.* foolishly, 7/170.
 forsoth, *adv.* in truth, 16/8.
 forborn, *pp.* avoided, shunned, 7/
 159 (see N. E. D.).
 fowlis, *sb.* fowls, 16/4.
 fredam, *sb.* freedom, 20/111, 24/241.
 freelte, *sb.* frailty, 13/351.
 fret, *pp.* adorned, 17/34.
 fyn, *sb.* fine, 16/21.
 fyne, *inf.* to pay as a fine, 21/168.
 fynauce, *sb.* payment, compensa-
 tion, 21/147 (see N. E. D. and
 Halliwell's Dictionary).
 gadre, *sg. imp.* gather, 20/118, 27/
 341.
 galantus, *sb.* lovers, 2/11; gaylauntes,
 10/267.
 gan, 1. *sg. pt.* began, 17/37, 21/156;
 3. *sg. pt.* 2/25, 17/39, 20/120, 136,
 21/158, 27/332; 3. *pl. pt.* 12/308,
 16/7.
 geaunt, *sb.* giant, 27/333.

gesse, 1. *sg. prs.* guess, 4/86.
 geyn, *pp.* again, 23/204; geyne, 23/226; geyns, 26/317.
 gilt, *sb.* guilt, 22/179; gylt, 12/321.
 gilltes, *adj.* guiltless, 23/216; gyltles, 8/186.
 glotenye, *sb.* gluttony, 25/265; glotonye, 23/229.
 grefe, *sb.* grief, 10/264: greues, *pl.* 14/376.
 hede, *sb.* heed, 19/98: heede, 28/368.
 hele, *sb.* health, 7/154, 12/317, 15/406.
 hele, *inf.* to heal, 9/223, 12/319.
 helle, *sb.* hell, 6/126; hell, 6/133, 144, 11/290, 15/400.
 heng, 3. *sg. pt.* hung, 14/379.
 henne, *adv.* hence, 13/335; hennys, 24/248.
 herber, *sb.* herbary, orchard, 28/359.
 heued, *sb.* head, 24/232.
 hewe, *sb.* hue, colour, 20/121.
 heyre, *sb.* heir, 25/274.
 hogh, *adv.* how, 6/125, 7/178, 10/252, 258, 260, 12/307, 321, 13/345, 14/374; hough, 4/69, 7/156.
 hokes, *sb.* hooks, 12/305.
 hole, *adj.* whole, 25/271.
 -huwed, *pp.* coloured, 16/2.
 hyrt, *sb.* hurt, 7/154.
 iblent, *pp.* made blind, 20/130.
 ien, *sb.* eyes, 19/108, 20/130, 22/194; ie, 22/177.
 ileft, *pp.* left, 23/220.
 imeynt, *pp.* mixed, 20/137.
 infecte, *pp.* fainted, injured, 6/143.
 ioie, *sb.* joy, 7/168.
 iuge, *sb.* judge, 10/254.
 kalendes, *sb.* first of the month, 2/25, 3/45.
 kepe, *sb.* heed, 17/41, 27/337.
 knowleche, *sb.* knowledge, 1/ii.
 korve, *pp.* carved, cut, 23/214.
 kowthe, 3. *sg. pt.* knew, 11/273; kowde, 3. *pl. pt.* could, 19/93.
 kyndely, *adv.* according to kind or nature, 3/33.
 kynne, *sb.* kind, 28/369.
 lad, *pp.* led, 10/253.
 ladyly, *adj.* ladylike, womanly, 2/8.

NIGHTINGALE.

lauendere, *sb.* 24/251; see note to this line.
 leche, *sb.* leech, 14/376.
 ledne, *sb.* speech, language, song, 16/16.
 leep, 1. *sg. pt.* leapt, 4/59.
 lenger, *adv.* longer, 14/391.
 lest, *adv.* least, 15/407.
 ley, *sg. imp.* lay (down), 9/222; leying, *prt. prs.* 12/304.
 liche, *adv.* like, 19/102, 22/181.
 lorne, *pp.* lost, 18/60; see note to this line.
 lowde, *adv.* loudly, 12/307, 28/355.
 lye, *inf.* to lie, 7/175, 9/222; lying, *prt. prs.* 12/302.
 lyme, *inf.* to ensnare, 10/243.
 maner, *sb.* sort, kind, 9/213, 18/70.
 matutyne, *adj.* (*sb.* ?) matutinal, matutine, 8/187.
 maunde, *sb.* 24/248; see note to this line.
 mene, *adj.* mean, middle, moderate, 1/vi.
 mescheues, *sb.* injuries, 14/369.
 meuth, 3. *sg. prs.* moveth, moves, induces. 3/34; meued, *pp.* 2/22.
 meynt, *pp.* mingled, mixed, 16/3, 27/347.
 mischeue, *inf.* to come to harm, 6/137.
 mone, *sb.* moon, 17/48.
 mone, *sb.* moan, 21/157.
 moralite, *sb.* moral of a tale, 18/65.
 mornyng, *sb.* mourning, 4/70, 7/179.
 mortall, *adj.* fatal, violent, 4/77, dying away, 7/178.
 most, 3. *sg. prs.* must, 3/29.
 mote, 3. *sg. subj.* must, 28/364.
 myndely, *adv.* mindfully, 6/128 (not in C. D., M., or Str.).
 mysfotyng, *verb. noun*, going astray, erring, 23/209.
 nade = had not, 6/140.
 nedes, *adv.* needs, 3/29, 7/157, 8/181.
 nerre, *adv.* nearer, 9/222; nere, 26/292.
 noght, *conj.* not, 9/212: nought, 17/45, 20/117.
 none, *sb.* nones, 4/75, 5/105, 14/380, 386.
 notheles, *adv.* nevertheless, 2/19, 4/82, 11/285.

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nuwe, *adj.* new, 16/15.
 nyghtyngale, *sb.* nightingale, 1/i,
 2/13, 13/337, 15/393, 16/11, 19/
 104, 28/355; nightyngale, 2/16;
 nyghtingale, 3/34, 5/113.
 nyltow = wilt thou not, 2. *sg. prs.*
 27/337.

nys = is not, 17/25.

ocey = the call of the nightingale,
 5/90, 98; ocey, 16/14, 18/55, 59,
 19/85, 23/217.

oones, *adv.* once, 23/213.

or, *conj.* before, 3/54, 17/41, 24/248.

originall, *adj.* 6/142; see note to
 this line.

oueral, *adv.* everywhere, 20/121.

ouergero, *pp.* overgone, 3/47.

ouerterved, *pp.* rolled over, turned
 down, 8/208; see note to this
 line.

ourys, *sb.* hours, 1/xi.

outragesly, *adv.* outrageously, 3/32.

paradise, *sb.* paradise, 7/150.

parde (= a common oath), 17/24.

passyng, *adv.* surpassingly, 21/159.

past, *pp.* passed, 9/239, 10/247.

pees, *sb.* peace, 27/324.

pepyll, *sb.* people, 7/152.

perse, *inf.* to pierce, 6/138; perce,
 25/283; persed, 3. *sg. pt.* 14/387;
pp. 3/52; perced, 23/212.

peyneth, 3. *sg. prs.* pains, 18/73.

plesauce, *sb.* pleasure, 16/19.

ponerte, *sb.* poorness, 23/226.

poynant, *adj.* poignant, 23/201.

pressour, *sb.* press, 21/153, 26/304.

prime, *sb.* prime, 4/78, 8/199, 9/240,
 10/251, 268, 11/300; pryne, 11/
 274.

primetens, *sb.* spring, 2/11, 23.

proygne, *inf.* to preen, 16/7.

prynses, *sb.* princess, 2/1; pryn-
 cesse, 2/3.

prynched, *pp.* punished, 9/237.

quayere, *sb.* quire, book, 2/1.

quayers, 21/152; see note to this
 line.

queme, *inf.* to please, 9/231.

quert, *sb.* sound health, 6/130; see
 note to this line.

qwyte, *inf.* to quit, 21/154.

rayle, *inf.* to run, roll, 25/273.

redly, *adv.* readily or promptly, 3/
 39 (see Str., p. 493: rædi, or p.
 496: hræd; C. reads: Redly).

refreyd, *sb.* refrain, 16/14.

remord, *inf.* to cause remorse, 8/190.

renoneled, *pp.* renewed, made new
 again, 2/23.

replet, *adj.* quite full, 4/89.

reprefe, *sb.* reproof, 8/193; repref,
 10/261; repreues, *pl.* 14/368, 373.

resownyth, 3. *sg. prs.* resounds, at-
 ludes, 19/84.

rewe, *inf.* to rue, 22/175.

rote (be ~), *sb.* 3/39; see note to
 this line.

ryglitwisenesse, *sb.* righteousness, 8/
 204.

safe, *pp.* save, 7/154; sauf, *adv.*
 except, 16/10.

sanacioun, *sb.* salvation, 15/406.

sangh, 3. *sg. pt.* saw, 20/134; 3. *pl.*
pt. 20/125.

scripture, *sb.* writing, the Holy Scrip-
 ture(?), 5/114; see note to this line.

seet, 3. *sg. pt.* sat, 5/97.

sely, *adj.* unfortunate, fatal(?), 7/
 151; see note to this line.

sempte, 3. *sg. pt.* seemed, 17/43.

serpentyne, *adj.* caused by a serpent,
 26/315.

seseth, 3. *sg. prs.* ceases, 3/37.

seyn, *pp.* seen, 25/272.

seyng, *prt. prs.* saying, 14/388.

sheene, *adv.* beautifully, splendidly,
 22/194.

showres, *sb.* conflicts, struggles, 27/
 338.

shright, 3. *sg. pt.* screeched, 5/103.

sixt, *sb.* sixte, 5/96, 13/359, 14/378,
 380; syxt, 13/342; syxte, 14/365.

sle, *inf.* to slay, kill, 7/161; *sg. imp.*
 16/20.

slough, 3. *sg. pt.* slew, 28/379.

smerte, *inf.* to be punished, 6/131.

sotell, *adj.* subtle, 6/136.

soth, *sb.* truth, 19/82.

sothfastnes, *sb.* truthfulness, 8/184.

soun, *sb.* sound, 4/66.

sounde, *inf.* to heal, 25/268.

spere, *sb.* sphere, 2/26, 5/92.

sperhed, *sb.* spear-head, 21/158.

spet, *sb.* spittle, 10/259.

spreyut, *pp.* sprinkled, 20/121.

sterede, *pp.* stirred, excited, 10/269.

sterres, *sb.* stars, 11/283; steris, 17/38.
 sterve, *inf.* to die, 14/364, 19/110;
 starf, 3. *sg. pt.* 19/94.
 steuen, *sb.* voice, 3/42.
 stoole, *sb.* stole, 21/141.
 streyght, *adv.* straightway, directly,
 forthwith, 6/144, 8/198, 24/234.
 streyneth, 3. *sg. prs.* strains, 18/73.
 surfayte, *sb.* (surfeit), sin, 25/266;
 surfete, 22/183.
 suwen, *inf.* to follow, 21/163.
 syxt(e), *see* sixt.
 syth, *conj.* since, 8/198; sith, 9/220,
 10/246.
 tabide = to abide, *inf.* 4/84.
 takestow = takest thou, 2. *sg. prs.*
 18/71.
 tale, *sb.* 3/35; *see* note to this line.
 tee, *inf.* to draw, 21/166.
 tene, *sb.* vexation, injury, 22/193.
 thaleys = the aleys; *see* aleys.
 then, *conj.* than, 9/223.
 thilke, *pron.* this, 19/97.
 tho, *pron.* those, 7/167, 19/106;
 thoo, 3/33, 46, 11/279, 15/407.
 thoght, *sb.* thought, 3/47; *see* note
 to this line.
 thoure, *sb.* = the hour, 11/274.
 thurghnayled, *pp.* nailed through,
 24/240.
 thurghperced, *pp.* pierced through,
 23/210.
 tierce, *sb.* tierce, 4/86, 11/277, 13/
 332, 337, 342.
 to, *adv.* too, likewise, also, 13/333.
 todrawe, *pp.* drawn asunder, 10/256.
 toforne, *adv.* before, 18/58, 27/326;
 tofore, 20/125.
 to-Rent, *pp.* rent to pieces, 20/127.
 to-Rive, *inf.* break up, rend asunder,
 27/332.
 totogged, *pp.* pulled to pieces, 10/
 256.
 towchyng, *verb. noun*, touch, 23/
 207.

trade, 3. *sg. pt.* trod, 21/155.
 trewe, *adj.* true, 17/30; triewe,
 18/69.
 triacle, *sb.* antidote to poison, sove-
 reign remedy, 23/224.
 triewely, *adv.* truly, 18/56.
 trone, *sb.* throne, 6/145.
 trowe, 1. *sg. prs.* trust, 16/15.
 tunge, *sb.* tongue, 22/198.
 tyme, *sb.* musical measure, the same
 as 'tempo,' 4/80.
 vale, *sb.* valley, 28/352.
 vch, *pron.* each, 6/143, 9/236.
 veray, *adj.* true, 2/24; verray, 5/
 117, 27/342; verey, 8/207.
 versed, *pp.* related or expressed in
 verse, turned into verse or rhyme,
 5/108.
 vnclose, *inf.* to unfold, 20/113; 18/
 51, explain.
 vndrestondyng, *verb. noun*, under-
 standing, 19/81.
 vnkyndly, *adj.* unnatural, 11/294.
 301.
 vntrieue, *adj.* untrue, false, 16/17;
 vntrieu, 19/80.
 voide, *inf.* to leave, 7/150; voidyng,
prt. prs. making void, vacant,
 driving out, 27/322.
 vpsmyte, *inf.* to raise, 17/39.
 vyne, *sb.* vineyard, 21/167.
 war, *adj.* aware, 10/241, 11/301, 13/
 360; ware, 12/325, 25/288.
 werre, *sb.* war, 13/361.
 weyfe, *inf.* to waive, 12/306.
 wherthurgh, *adv.* by which, 27/321.
 wont, *pp.* accustomed, 28/356.
 wsynge, *prt. prs.* using, 12/305.
 yaf, 3. *sg. pt.* gave, 4/61, 14/389.
 ybought, *pp.* bought, 15/396.
 yerd, *sb.* staff, rod, 27/327.
 yerth, *sb.* earth, 6/123, 13/348, 14/
 384, 15/395.
 ylyke, *adv.* alike, 4/87.

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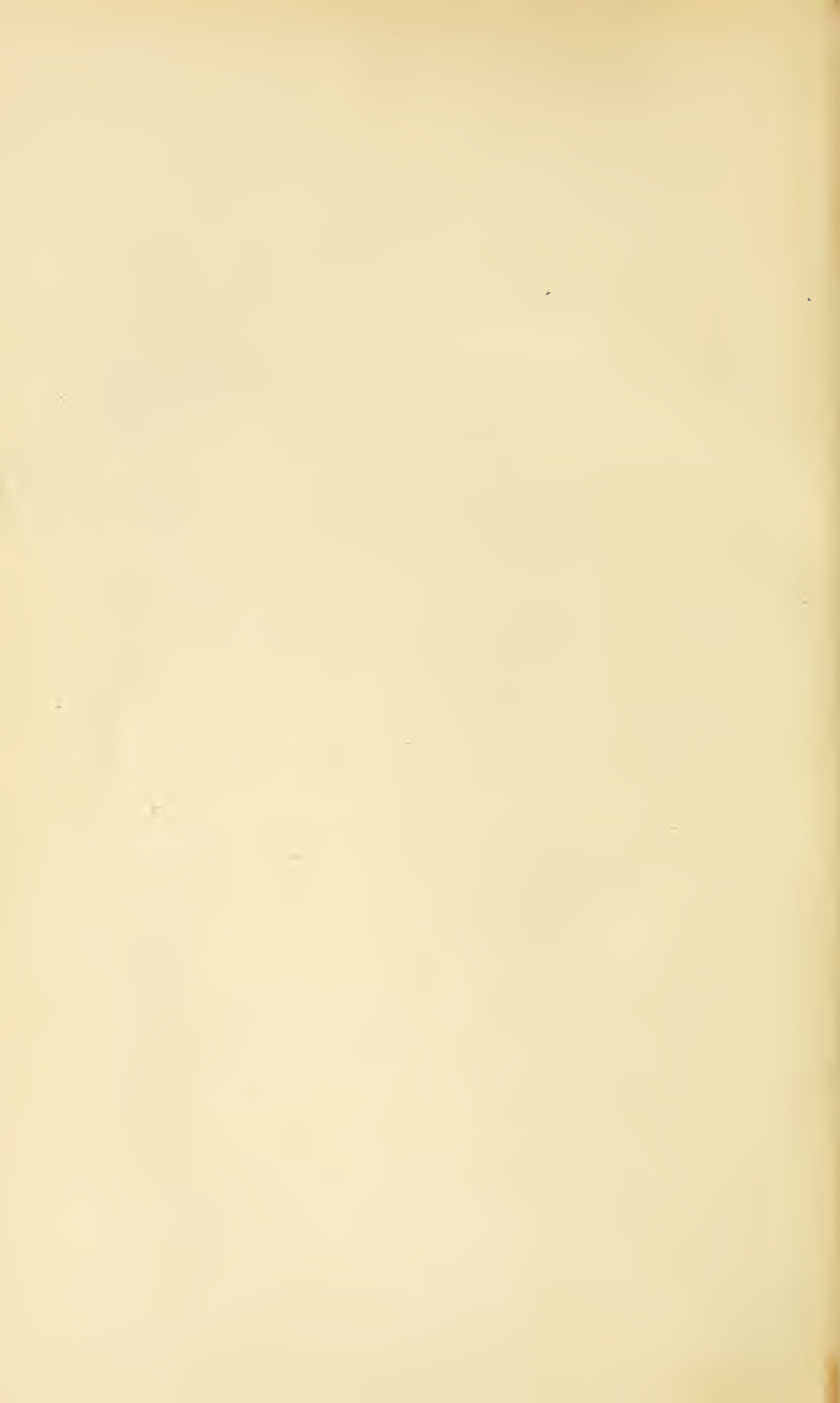
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